COMPILATION OF WRITINGS AND PHOTOS CONCERNED WITH THE HISTORY

OF

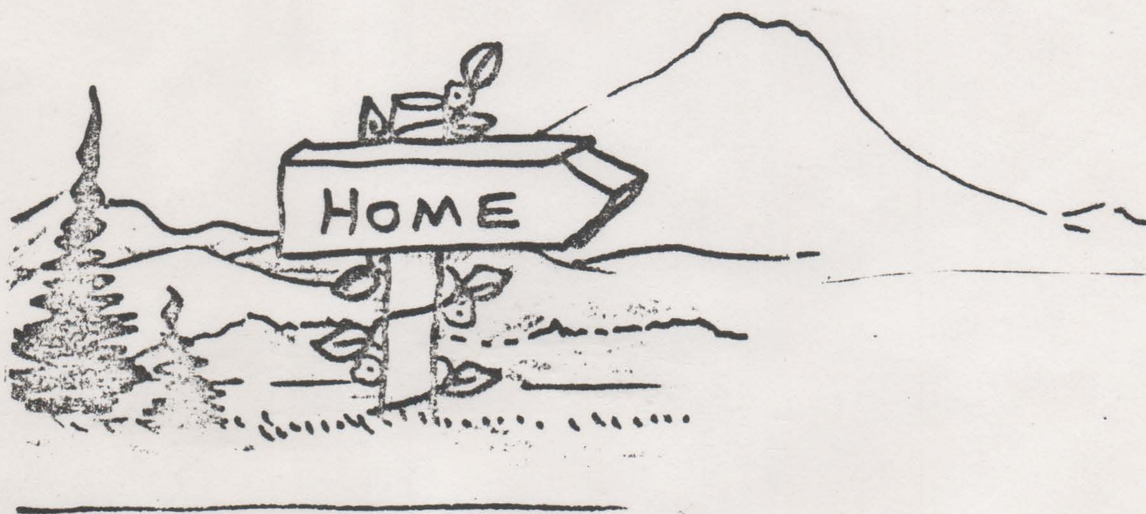
HOME, WASHINGTON

VOLUME I

Assembled by Sylvia E. Retherford 1985

for the

KEY CENTER LIBRARY



"A people who are ignorant of and do not study their history are destined and conmemned to repeat it." A favored quote of Sylvia Allen, one of Home's founders.

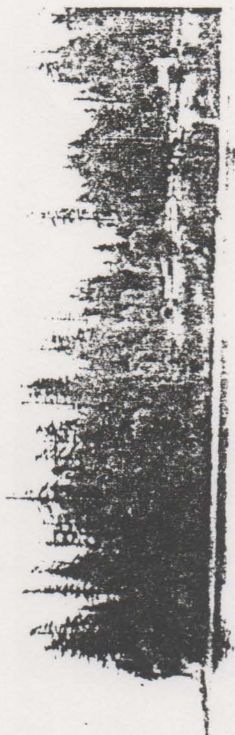
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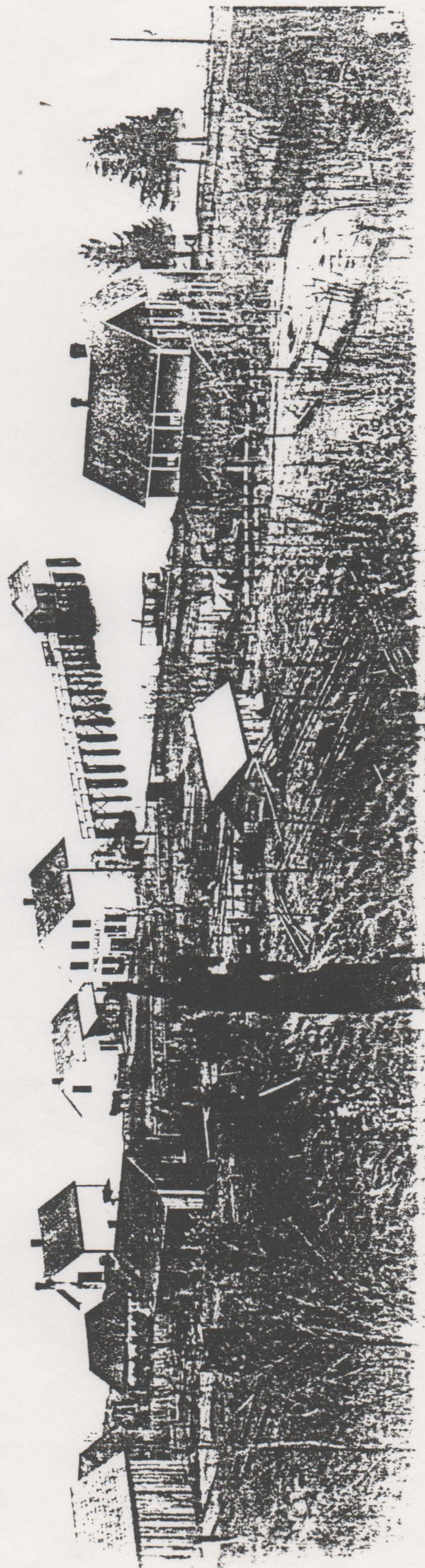
Copies of this file are in Key Center Library, in the Washington State Historical Museum in Tacoma and in the Peninsula Historical Museum in Gig Harbor.

Sophie Marx Bessie Brout Jennie Lavroff









INTRODUCTION

Home City came into being in 1896 - soon dropping the "City" to be called simply Home - not Home Colony as it was dubbed by the outside world.

Much has been written about this small village nestled beside Von Geldern Cove (Joe's Bay) off Carr Inlet in Puget Sound. Herein an effort has been made to assemble as much of this material as possible and list published materials.

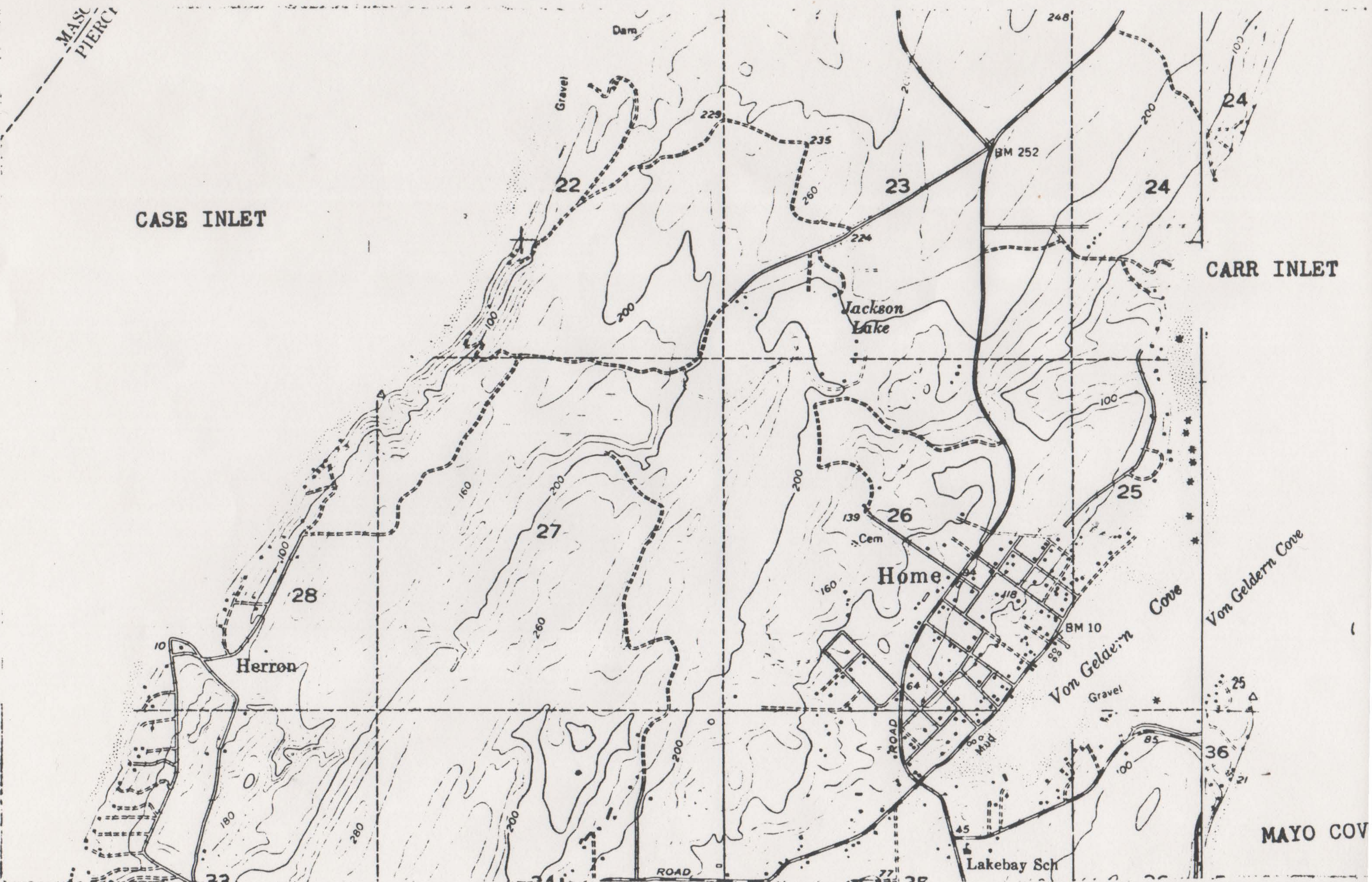
It is hoped this compilation will benefit descendents of Home's pioneers in understanding their heritage. Those sociologists and historians who study changes in life style brought about by economic adversity in the late 19th and early 20th centuries will find detail of the inner workings of a cooperative colony which was this group's answer to the stresses of the world. Many residents played a significant part in the working class struggle for improved conditions in the work place, the eight hour day, rights of women and women's suffrage.

Beside the Bay, peaceful Home with its tolerant people became a sanctuary for radical activists to renew spirits tired from involvement in violent strikes and innumerable meetings.

The last of the old settlers, Dave Dadisman, died on March 3, 1985. Many details of Home's history were lost with his death.

This project was accomplished with the assistance of Dory S. Myers, librarian and the facilities of the Key Center Branch of the Pierce County Library. Manuscripts, documents and articles from publications were reprinted as received with no editing. The Washington State Museum Library contributed many items as did the Labadie Collection at the University of Michigan Library in Ann Arbor, Michigan.

Sylvia E. Retherford 1986



PIERCE COUNTY, STATE OF WASHINGTON

HISTORY OF THE LAND PLATTED AS HOME

October 20, 1870 - Purchased from the United States by George A. Meigs and signed by President Grant. An act of Congress on April 23, 1820 had made "further provision for the sale of public lands."

November 13, 1877 - From George A. Meigs and Mary E. Meigs to the Meigs Lumber and Shipbuilding Company.

July 19, 1879 - To George A. Meigs (power of attorney)

February 9, 1880 - From Meigs Lumber and Shipbuilding Company to William Sayward.

May 1, 1895 - Recorded: Book 2 Misc. Page 554 Fee No. 99426 (affidavit of William P. Sayward's marriage)

July 1895 - Contract of sale signed by O.A. Verity.

January 17, 1898 - Articles of Incorporation of Mutual Home Association

February 2, 1898 - Mutual Home Association Corporation filed. Certificate of Secretary of State 116812

February 1, 1899 from M.V. Dadisman, 64 acres at $10 per acre. The fractional part of the S.E. ¼ of the S.E ¼ Section 26, Township 21, Range 1 W. and the N.E. ¼ of the SE ¼ of Section 26, township 21 Range 1 W.

July 20, 1901 - Mortgage paid off. Deeded to O. A. Verity.

August 20, 1901 - Deeded to the Mutual Home Association.

1909 - Platted as Home City

September 10, 1919 - Judge ordered Mutual Home Association dissolved.

May 4, 1921 - Mutual Home Association ended its existence and each home-site was purchased by the householders.

Key Peninsula Newsletter



WAY BACK WHEN...

BRIEF HISTORY OF HOME, WASH.

There has been much information and misinformation written about Home's beginnings and early years. This article is written from a personal point of view and much of it is taken from remembered converstions with parents, grandparents and old residents. By the time I was born in 1919, Home's most colorful era was over and its more controversial citizens had mellowed with age. However, a child had only to ask and reminiscences were forthcoming. Home was a stimulating place to be a youngster, as interesting personalities still came and went. Intellectual pursuits, culture and education had great status.

My grandparents, George Herbert Allen and Sylvia Ann Tyhurst were born in Chatham, Ontario and were students on the campus of the University of Ontario in the years 1880-1884. They came from conventional religious families who belonged to the Church of England but they were encountering new and radical ideas on politics, religion and sex as is common on campuses today.

George and Sylvia's developing and changing philosophies were creating a greater and greater rift between tehm and their families. My grandmother told me of her "emanicipation" which consisted of her refusal to wear earrings and corsets. In 1888 when Grace was two years old, the Allens decided to migrate to the West.

Grandmother's story of the train ride on the newly completed railroad to Washington includes primitive passenger cars each heated with a coal-burning cooking/heating stove in one end of the railroad car and seating which resembled present day park benches. Each woman took her turn at the stove to prepare meals for her family. The trip took ten days. Their new home was on the prairies of South Tacoma.

Leila Mae Allen, my mother was born there in 1890 and a sister, Georgia joined the family in 1892.

An economic depression was developing and by 1894, jobs and money were scarce. In an effort to better their lot, the family moved to a socialist colony named Glennis located between Tacoma and Eationville on the lower slopes of Mt. Rainier. My mother described the dense, dark forests to explore, while her parents worked very hard in the gardens, barns, chicken houses and the community soap factory.

The Glennis Cooperative Industrial Company prospered briefly and its saleable product was a pale green bar-soap which smelled like a present day brand, Irish Spring. When the colony broke up, there must have been many bars left over as my grandparents were still using it in my childhood. Laziness of some colonists and resulting dishharmony caused their numbers to dwindle and by 1895, three broke and disconsolate families were left.

The three families were he Oliver a Verities, the B.F. Odells and the Allens. The men pooled their limited funds to build a boat and set out to search the shores of

Puget Sound for a place to relocate their families. They finally decided upon 26 acres of stump land on Von Geldern Cove. The total price was $182. Twenty dollars down and twenty dollars a month until the sum was paid.

On February 10, 1896, the three families moved to Home to occupy the small shelters that had been erected. Permanent houses were started immediately. George Allen taught school in Tacoma to help with finances and Verity and Odell cut cord wood for the local steamer, Typhoon, captained by Ed Lorenz.

Of Oliver and Delana , Verity and B.F. and Annie Odell, I know very little, as they left Home after a few years, but the Allens remained for the rest of their lives.

The Allens moved to Home with four little girls. Grace 9 years old, Leila, 6, Georgia 4 and Glennis, an infant, who had been born in the Glennis Colony.

Using the figures from the Department of Agriculture, they decided that a family should be able to be self-sufficient on 1 3/4 acres of land in this area, so they chose to make two acres a maximum holding in Home. They formed the Mutual Home Association to hold the land and it was not to be sold or mortgaged. Buildings and improvements belonged to the individual members.

Oliver Verity, an Oberlin College graduate, established and edited the first newspaper in Home in June 1897. Called the New Era, it was circulated widely in radical circles and described the new community of Home with its liberal, tolerant spirit and its beauties. New residents were attracted seeking relief from oppression and the economic depression of the cities.

Since there was no law enforcement at Home and there were people of many shades of radical thought, they called it an anarchist colony. They did not have the usual concept of anarchism with violence, but a peaceful, each-person-do-his-own-thing privilege as long as so doing did not offend his neighbor.

In 1897, George Allen's father, Oliver Allen, my great grandfather, came from Canada to live with his son. He was old, in frail health and lived but a year. He was the first person to die in Home and was buried on Allen land that later became the Penhallow Burns property. A holly tree was planted to mark his grave and it still thrives in what is now Workman's front yard.

Verity's newspaper, New Era, was published less than a year, but as it died, Charlie Govan, a printer, arrived from San Francisco. He and Verity established a new and larger newspaper; Discontent: Mother of Progress. This was not the official organ of Home nor the Mutual Home Association. The editors considered themselves to be anarchists and wanted to battle for freedom of the human race from tyranny and superstition on a national scale. Discontent became an open forum for liberal or radical views on politics, economics, religion, world affairs and sex. Circulation of this paper attracted many controversial figures to the quiet village of Home.

Subsequently, two other newspapers were published in Home. They were the Demonstrator and the Agitator.

On September 6, 1901, President McKinley was assassinated by Leon Czolgosz who said he was an anarchist. This caused outsiders to immediately think of Home and its avowed anarchists. Home's anarchists were strictly

non-violent individualists and although they did not approve of McKinley's policies, they condemned his assassination as wanton and useless. They had no sympathy with the crime. The Tacoma Daily Ledger and the Tacoma Evening News published articles denouncing anarchists in general and citizens of Home, in particular. Ministers in many pulpits recommended wiping out of the anarchists of Home.

The newspapers and certain churches manages to assemble a group of enraged Tacomans who vowed to "wipe out" the people of Home. The raiding party of self-righteous persons chartered Captain Ed Lorenz' stern wheeler, Typhoon to come to Home. Home people were forewarned and frightened, but planned to greet the raiding party with flowers, food and handshakes as this treatment had calmed other excited visitors. Captain Lorenz, however, had other plans. He took the raiding party aboard and steamed out into Commencement Bay where the boat developed "motor trouble" and sat quietly for several hours while the angry passengers calmed down. He returned them to the dock and returned their money.

"For when McKinleys
murder roused
A drunken mob of hate,
To fight and kill men
innocent
You saved them from that
fate."

-from a poem, Captain Lorenz
by A.Fredrica DeCrane
Cotterell.

Home was granted a post office on February 21, 1901 with E.C. Miles as postmaster. However, on April 30, 1903, the federal postal authorities closed the Home Post Office and in doing so punished the whole community for the acts of a few. The stated reason for the closure was that Discontent, a radical and anarchistic newspaper had been mailed regularly from Home by the editor, Govan, and the new postmistress, Mattie Penhallow, had stated publicly that she was an anarchist. The McKinley assassination was still fresh in the authorities' minds even though it had been proved that Czolgosz had no connection whatsoever with Home.

Lakebay became our post office and people took turns walking to Lakebay Post Office to bring the mail to Home's volunteer postmistress Mattie Penhallow for distribution.

Emma Goldman, a noted anarchist, from New York, visited Home several times and for lengthy periods. While here, she gave lectures and arranged seminars in Liberty Hall. She held radical views on economics, politics and marriage. She was quoted as saying that the people of Home seemed more interested in chickens and vegetables than in propaganda to inflame a nation against its injustices.

Home was also known as a free love and nudist colony as well as an anarchist settlement. Strictly speaking, it was none of these. Home was intended by its founders to be a place where individuals with differing views unacceptable in conventional society, could thrive in peace and freedom. Home was not a commune nor communistic. Each family was on their own, but there was much friendly, unorganized helping of house-raising, trading of foods and help during illness.

1902 [illegible] of Home with [illegible] of Steve Mastick drove their own piles for the first float so the boat could discharge passengers & freight.
Mar 1903 - Liberty Hall was completed (by candy)
© 1907 Lindel Mason aged 5 was lured to pose nude on Homes beach. 1984 Lindel died in [illegible]

7

Two of the most vocal defenders of free love at Home were James W. Adams and Lois Waisbrooker who arrived here after they were both over seventy years old. The Waisbrooker house stood on the present site of the Retherford house. Lois was the author of a treatise on the enslavement of women by marriage entitled, Spirit Mothers which was written in Chicago many years before she came to Home. While here she edited a magazine on women's rights,"Foundation Principles", and was convicted by a jury in 1903 for publishing obscene materials and sending them through the mails. Mattie Penhallow, postmistress at the time, was acquitted of her alleged part in the crime. The judge disapproved of the decision and fined Miss Waisbrooker only $100. All this contributed to the removal of our post office and the court order to stop publication of Discontent: Mother of Progress.

Apparently some persons did swim nude in sheltered coves and one man who lived in the forest took his bath in his only bathroom under the forest trees. There were those to spy upon them and expand upon the truth which brought on the unpleasant nude bathing trials. But this is a long, involved story in its own right.

Martin Dadisman, father of Dave Dadisman established the first grocery store in about 1902.

Educational, intellectual and cultural pursuits were an important part of life in Home. Classes were started for children in the Allen home immediatly upon the three families arrival here and a school building was soon completed on the waterfront. This building burned and in 1900, Liberty Hall the Community Center was built on the hill close to Akke Van Tuyl's present house. It included two school rooms, a library, and a main assembly room with a raised stage. The plat of Home included two blocks set aside for community, recreational, social and educational affairs. One of these blocks is presently the Van Tuyl place. There were a baseball diamond, play ground and picnic area included.

Many teachers were available for the school as the educational level of the residents was high. George and Sylvia Allen made educational policy and taught for many years offering a full course of study from first grade through high school. The curriculum provided a strong background in the basics as well as in art and music. A number of students went directly to college or university from the Home School System in those days.

In 1910, a new school was built on the same two acres; the building with some alteration, is presently the home of Akke Van Tuyl. In about 1914, Liberty Hall burned under mysterious circumstances and arson was assumed. A new hall-community center was built out over the bay in front of the Edmonds house. (The house is now owned by Marie Barslaag Brown). The hall stood there until a few years ago and was dismantled for its good timbers and pecan dance floor.

Music, dancing and art were an important part of Home's culture. There were art classes taught by Miss Lucille Mint in the beach house studio which still stands across the bay. Piano, violin and voice lessons were given by the Allens and others. George and daughter, Leila, played violin and piano for Saturday night dances which lasted far into the night. Will Creviston was an outstanding fiddler. Choral and drama groups often performed in the hall. A quote from Discontent: Mother of Progress 3/8/05: "We received our band instruments last week and are we pleased. The cows are becoming ashamed of their inability to bawl."

Foreign languages, yoga, oriental philosophy, physical culture, diet fads, unusual religions and of course unconventional political thought were the subject of many a seminar, lecture or panel discussion in the hall. Another quote from Discontent: "Carrie Gross and William Hampe are teaching German to a class of twelve students." 11/4/03. Elbert Hubbard presented a lecture series in April of 1904 and expressed himself as being "heart and soul in sympathy with the ideals of Home". (Quoted from Discontent, 4/15/03)

Akke and Anton Van Tuyl became leaders in Home's musical life in the 1930's providing lessons in violin, piano and voice. Akke established an outstanding chorus, trained soloists and presented many elaborate performances in Home Hall.

My childhood was strongly affected by what Home had been and the gentle people who had weathered its storms and survived into old age. Both my grandparents and my parents were wise, sensible and loving persons, deeply concerned with sound education and loyalty to family, community and country. Even though I was a small child, I knew many of the firebrand radicals who helped make Home history. Each would carry on an adult conversation with me or include me in their adult discussions. Peer groups and the generation gap were not an item in those days. Mixed age groups in all community activities were taken for granted as part of the training of the young.

Sylvia E. Retherford
Jan. 1980

Historical Notes

1902 - Steve Mastick with the help of Home residents, drove the piles for the first float and walkway so the boat could discharge passengers and freight.

March 1903 - Liberty Hall was completed.

Summer, 1907 - Lyndal Minor, aged 5 years, was lured with candy by a newspaper photographer from Tacoma, to leave her sand castles and turn to face him nude on Home's beach. The only nude any photographer was able to catch at Home. Lyndal died in Los Angeles in 1984.

1926 - Charles Greenhalge, Kate Sadler Greenhalge's husband) was the first person to give voice to the idea of the Peninsula Light Company at a Good Roads Club meeting two years before its formation.

In Home's early days Saturday night debates held in Liberty Hall and later in Home Hall were a common form of recreation. A popular subject was announced along with the names of those who would defend each side. George Allen and Harry Edmonds were often adversaries. Both of them agreed that the greatest challenge was to be on the most unpopular side of the controversy. The audience voted to determine the winning team.

One of the most hotly debated and humorous subjects was: is the earth flat or spherical? The "flat earth" team won on debating ability only.

THE SIGNIFICANCE OF HOME'S PHILOSOPHY OF LIVING TO THE SOCIAL DEVELOPMENT IN THE EARLY 1900s.

Home was established in 1896 by three families: George and Sylvia Allen, B. F. and Annie Odell, and Oliver and Delana Verity. The nation was experiencing an economic depression with the usual pressures on middle class families. After visiting with and living in several communitarian colonies, these people were searching for homes where they would have the liberty to follow their own philosophies no matter how different their ideas were from those commonly accepted at the time.

The three men built a small boat and rowed from Tacoma to examine lands for sale on the shores of Puget Sound. On the northwest shore of Von Geldern Cove they found cheap stump land that showed promise for homes and gardens. The village these families founded was not to/be socialist, cooperative nor communist in that each family was expected to maintain itself. In practice, there was much friendly help by neighbors in the form of house raisings, care when ill and unorganized barter. Home people were industrious and committed to education for young and old. They considered themselves intellectuals and established a cultural environment where art, music intellectual pursuits could flourish. Neither church nor saloon was established and their families were small. These characteristics differentiated the village and other great differences were to develop.

By the publications originating from Home's authors, editors and printers, the word of the village and its free-thinking individualism spread to attract persons from all over the nation. Liberals, leftists, and the curious from diverse backgrounds came; such as Jews from the sweatshops of New York City, free-thinking Hollanders from Pennsylvania and Iowa, French families with a socialist background and radical laborers from mid-west United States arrived to observe this experiment in living in an individualist community. Many stayed to raise their families while others involved themselves briefly in the cultural life of Home. Seminars, study groups and performances by visitors were a regular part of Home's activities. Many famous persons were among the visitors and speakers such as Elbert Hubbard, Emma Goldman and William Z. Foster.

Several residents accumulated fine libraries which were like the one of Jay Fox, given to the University of Washington and is now its Northwest Collection.

Many of the advanced social and economic theories represented by the more vocal of Home's citizens, have come to be accepted in modern life. Here eighty years ago was a group of people willing to risk criticism and ostracism for their unaccepted theories and practices. Some were jailed, fined and threatened with death for speaking about, writing about and advocating unpopular ideas on unpopular subjects.

AT one time the whole community was threatened with being "wiped out" by a group of enraged Tacomans. Home people were forewarned, so arranged tables of attractive food and flowers on the dock in preparation for the arrival of the mob by boat.

This ploy had defused other infuriated visitors; however, the captain of the boat would not bring the angry persons to confront Home's reception committee, fearing tragedy. His boat developed "engine trouble" and returned to Tacoma.

Home's residents had been said to be atheist, anarchist, nudist and pacifists although a unanimity of opinion was one thing that never did exist. There were advocates of women's rights such as Lois Waisbrooker who arrived as a 76 year old, still writing copiously on sex attitudes, woman suffrage, women in industry, and women's rights in her home. Her outspoken opinions which would be considered modest and sensible now, were termed "obscene" by the United States Courts in 1902. She was convicted and fined $100. Home's post office was subsequently removed as a result of the mailing of her pamphlets. See Proceedings Waisbrooker Trial pages -

Home citizens had their free speech and free press, privileges we have won since then, severely abrogated and they were persecuted for holding ideas which have since become acceptable.

Many direct descendents of Home's early residents now live in Home as a place of retirement following professional careers elsewhere. Other descendents retain their land for future retirement and as present summer homes.

Home residents are proud of their heritage and the beauty of their village. They wish to preserve it for future generations.

Written in application for National Heritage status for the Home School. Granted 1982.

ARTICLES OF INCORPORATION AND AGREMENT

OF THE

MUTUAL HOME ASSOCIATION.

BE IT REMEMBERED, That on this 17th day of January 1898, we the undersigned have associated ourselves together for the purpose of forming a corporation under the laws of the STATE of WASHINGTON.

That the NAME of the corporation shall be the MUTUAL Home Association.

The purpose of the association is to ASSIST its MEMBERS in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joe's Bay, Pierce County, State of Washington; and this association may establish in other places in this State, branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the Treasury, a sum equal to the cost of the land he or she may select, and $1.00 for a certificate and subscribing to this agreement.

The affiars of this association shall be conducted by a board of trustees elected as may be provided by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association, a sum equal to the taxes assessed against the TRACT of land he or she may hold.

All money received from memburship shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer or other person shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member, a certificate of membership shall be issued covering the land described in certificate of membership of deceased.

1st : To person named in will or bequest.

2nd: Wife or Husband:

3rd: Children of deceased; if there is more than one child, They must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP

Shall be as follows.

This is to certify that (name of member) subscriber to the articles of incorporation and agreement, has paid into the treasury of the MUTUAL HOME ASSOCIATION the sum of $_____ which entitles _____________ to the use and occupancy for life of Lot ____ Block __ as platted by the association, upon complying with the articles of agreement.

NAMES.	DATE OF SIGNING	NAMES.	DATE OF SIGNING
-Oliver A. Verity	Jany. 17th, 1898	H.B. Wren	Jany 17th, 1898
-L.P. Odell	" " "	Eliza King	" " "
Francis H. [illegible]egmund	" " "	George H. Allen	" " "
Kenneth Verity	" " " "	Delana Verity	" " "
Sylvia Allen	" " " "	Ella Wren	" " "
W. J. King	" " "	Annie Odell	" " "
Hugh C. Thomson	" " "	Hattie Thomson	" " "
M. D. Penhallow	" " "	E.C. Miles	" " "
J. W. Geithman	" " "		

This is to certify that the foregoing is a true copy of the agreement of the association, with the names of the subscribers thereto, made and executed by the subscribers thereto at the date of the first meeting to-wit, on the 17th day of January 1898, and that the undersigned were then and there elected its President, Secretary and Trustees as indicated below.

In witness whereof we have hereunto set our hands and seals this 2 day of January 1898.

E. C. Miles.

President.

O. A. Verity.

Secretary.

Geo. H. Allen

H. B. Wren

H. C. Thomson

Trustees.

State of Washington)
:-SS
County of Pierce.)

E. C. Miles, O. A. Verity, George H. Allen, H.B. Wren and H.C. Thompson being first duly sworn on oath each for himself says : That they have made the above certificate, and that the matters and things set forth in the above certificate are true.

E. C. Miles

Geo. H. Allen

Oliver A. Verity

H. B. Wren

H. C. Thomson

Subscribed and sworn to before me this __ day of January 1898.

O L White

Justice of the Peace.

116811

UNITED STATES OF AMERICA.

STATE OF WASHINGTON.

OFFICE OF THE
SECRETARY OF STATE.

6794

I, **WILL D. JENKINS,** Secretary of State of the State of Washington, do hereby certify that I have carefully compared the annexed copy of the

Certificate of Incorporation

of the

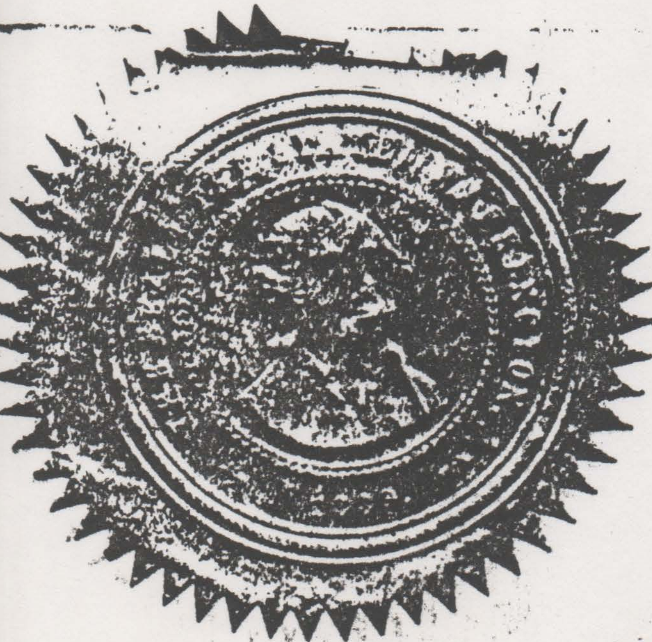
MUTUAL HOME ASSOCIATION,

of

Joe's Bay,

with the record of such certificate in this office, and find the same to be a true and perfect copy thereof.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the Seal of the State of Washington. Done at Olympia, this 2nd day of February, in the year of our Lord One Thousand Eight Hundred and Ninety-eight.



Will D Jenkins
Secretary of State.

State of Washington)
:-SS.
County of Pierce.)

Oliver A. Verity being duly sworn on oath says: That he is the secretary of the Mutual Home Association, and that ~~ten~~ days before the 17th day of January 1898 he caused a notice of the meeting of the members of the association to be served upon them personally at their respective places of residence at Home City, Joe's Bay, Pierce County, State of Washington of the meeting of the subscribers to the articles of incorporation and agreement to be held on the said 17th day of January 1898.

That all of the said subscribers received said notice and on the said 17th day of January 1898 the said subscribers met in pursuance of said notice at said place and duly made and executed the articles of incorporation and agreement of the said Mutual Home Association:

Oliver A. Verity

Subscribed and sworn to before me this 28 day of January 1898.

O. L. White

Justice of the Peace.

1909 Amendment enabled officers to convey [illegible] to [illegible] association members the fee simple title to their land. This [illegible] original precepts.

116811

I hereby certify that the within instrument was filed ~~and recorded~~ in this office on the 3rd day of Mch A. D. 19 — at 22 min. past 12 o'clock P M. at the request of Oliver A. Verity

in book ——— of ——— page ———

[illegible]

[illegible]

[illegible]

8. Agreement of M. V. Dadisman with the Mutual Home Association.

I, M. V. Dadisman do hereby agree to give a good and sufficient deed to the Mutual Home Association to the fractional part of the South East ¼ of S.E.¼ Sec 26, town 21 R. 1 west, and the N. E.¼ of S. E.¼ Sec 26. T. 21. R. 1 W. consisting of 64 acres, on the following conditions: the Mutual Home Association to sell the membership covering use and occupancy of the above tract at ten dollars per acre; the first $450 (four hundred and fifty) to be paid to me (M. V. Dadisman) the balance of $640 (six hundred and forty dollars) to be kept in the hands of the association as a permanent fund for to be used only for the purchase of land for the association whenever it is so desired by Trustees and members. The payment of $100 (one hundred dollars) is hereby acknowledged to apply on the above amount.

Signed

Witness	President	E. C. Miller
Witness	Secretary	Oliver A. Verity
	Trustees	H. C. Thomson
		Geo. H. Allen
	Owner	M. V. Dadisman

Filed and recorded at request of O. A. Verity Feby 1899 at 11 30 A. M.

W. H. Spike
Auditor, Pierce County, Washington
By . Deputy.

Home, Washington Post Office, 1901-1903

Home was established in February, 1896 and in its early days, mail came to the village via the Lakebay Post Office. Public spirited citizens took turns walking to Lakebay to bring the mail to Home. The King family home at the head of the bay was the distribution point. In 1900, application was made to the Postal Department for a post office of our own since the population had risen to about 150 persons.

On February 21, 1901, Home was granted a post office and it was established in the King home with Elum C. Miles as postmaster. About a year later, Mattie Penhallow became post mistress and the post office was transferred to her home at 5th and A streets on the waterfront.

Several controversial publications were being mailed from Home at this time. Discontent: Mother of Progress carried many articles of labor unrest, social and political dissidence and "free thinking" on religious and sex philosophy. It was mailed weekly throughout the United States and to some foreign countries by its editor and publisher, Charles Govan. Many Home residents were regular contributors. It carried local Home news as well.

Foundation Principles was a monthly magazine on women's rights, written and edited by Lois Waisbrooker and Olivia Shepherd. Both of these ladies, aged about 70 years, had written on this subject most of their adult lives, Miss Shepherd in Chicago and Mrs. Waisbrooker in San Francisco. So in Home they combined their efforts; their theme was mistreatment of women in industry, unfair property laws pertaining to women and the enslavment of women in marriage. Present ERA proponents would have approved of their philosophy, however they were well before their time. Mrs. Waisbrooker and the postmistress, Mattie Penhallow were tried by jury in Tacoma for sending "obscene materials through the mails". The judge fined Mrs. Waisbrooker $100 and Mrs. Penhallow

was acquitted. However, Mrs. Penhallow had stated on the witness stand that she was an anarchist and atheist.

On September 6, 1901, President McKinley had been assassinated by Leon Czolgosz. He had stated that he was an anarchist so outsiders, Tacoma newpapers editorials and some ministers drew public conclusions that Czolgosz had some connection with Home. This was proved false during the subsequent trial. Following all this lurid publicity, feelings ran high and when editorials on March 8, 1920 and July 15, 1902 in the Tacoma Ledger further inflamed Tacomans against Home's residents, it was an easy matter to have Home's Post Office removed.

On April 30, 1903, the Federal Postal Authorities closed the Home Post Office on trumped up charges and for practicing their constitutional right of free speech. A whole community was punished for the acts of a few.

Lakebay again became our nearest post office and Home residents re-instated the daily walk by a community member to bring the mail to Home. Mrs. Penhallow still served as post-mistress in her home, but now without pay.

Rural Free Delivery was established in about 1909. Albert C. Sorenson was the first mail carrier using his horse and buggy.

Lakebay's Post Office was moved to Home in 1958 without changing its name.

Sylvia E. Retherford

WHY ARE OUR VILLAGES SO-NAMED?

Joseph and Margaret Metzler and their six children moved in 1922 from Black Diamond, a coal mining community on the western slopes of the Cascades, to Herron on Case Inlet on the west side of Key Peninsula. Case Inlet was named by the Wilkes Expedition for a member, Lt. A. L. Case and Herron Island was named for petty officer Lewis Herron, the expedition's cooper (barrel maker).

The village across from Herron Island established its post office on September 19, 1894 as Blanchard named after a pioneer in the area. Then it was discovered that another Blanchard existed in Skagit County which had just changed its name to Fravel to avoid confusion. Our Blanchard finally changed its name to Herron on May 6, 1913 and Fravel happily became Blanchard again. Herron Post Office was discontinued on March 14, 1925.

Francis Metzler Kincaid remembers William A. Beyers, Herron's postmaster. He and his wife lived on Herron Island and he met the steamboat, Thoro, in mid-channel in his row-boat to receive the mail. It was sorted into individual boxes on the Campen family's back porch which served as Herron Post Office.

On one occasion, Frances remembers, Mr. Beyers brought her a parcel up to the house rather than leave it in the Metzler post office cubicle. When moved it made crying sounds and he feared what would be found inside. Frances had sold enough subscriptions to the Farm Journal to earn a doll that would cry when turned just so. Her prize was hand delivered by a fearful postmaster.

Home was so-named in 1896 by its founding families because they were weary of moving. Most recently they had come from the no longer existing Glennis Colony near Eatonville. The northeast side of Home's bay was surveyed, platted and named Home City. A Department of Agriculture bulletin had stated that 1¾ acres was enough land in this

area on which a family of four could be self-sufficient so it was concluded that each family should live very well on the two acre home-sites into which Home City was divided.

Home soon extended far beyond the confines of the platted village and grew from the sandy point on the northwest side to the rocky point on the southeast side of Joe's Bay, as it was often called. Joe had been an early settler who, it is said, ended his life in the bay. On nautical charts Home's bay is called Von Geldern Cove and Lakebay is located on Mayo Cove. Both coves were named by Wilkes during the charting of Puget Sound.

Home City soon become merely Home to its residents but to outsiders, detractors and the press that wrote with scorn of its radical, social and political thought it became Home Colony.

On February 21, 1901 Home was granted a post office and it was established in the King home near the bridge but was soon moved to the Penhallow home on 5th and A Streets. Several "free thinking" philosophical journals concerned with labor unrest, social and religious dissidence were mailed. The postmistress, Mattie Penhallow and an author, Lois Waisbrooker were convicted in federal court. On April 30, 1903, the post office was closed on trumped up charges. Basically for a few persons ~~persons~~ exercising their rights of free speech, a whole community was punished.

In 1958 the Lakebay Post Office was moved to Home's main intersection to cause continuing confusion. In 1980 the name Longbranch Peninsula was officially changed to be Key Peninsula, a situation the press and others have not fully accepted.

Each village has a story as to the source of its name and the changes through which it has gone. In 1925 Mrs. Murray, the postmistress of Clifton advocated a change of name to Belfair to avoid confusion with another town. Mrs. Murray was reading a novel, St. Elmo, which used the name. The pioneer family name Clifton is retained

as Elgin-Clifton Road. Minter was named after an early postmistress and was changed to Elgin by a family from Elgin, Illinois. The area returned to Minter after the closure of the post office. There were two Springfields at one time so ours was changed to Wauna in 1906 by postmistress, Mary R. White who adopted an Indian word meaning "strong and mighty".

Glen Cove was Balch or Balch's Cove until December 4, 1896. Balch's post office was established in 1891 and discontinued as Glen Cove Post Office on May 15, 1924. The Post Office Department and their local employees have obviously had much influence on names of communities.

S. Rutherford 1987

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Lois Waisbrooker (1826-1909)

The details of Mrs. Lois Nichols Waisbrooker's early life are not known. She was a teacher in colored schools prior to the Civil War when such a vocation was most unpopular. She had two children, a son and a daughter but there is no reference to her husband.

Her first recorded publication is dated 1869, St. Louis, Missouri - entitled: Suffrage For Women: The Reasons Why. This is about the same time Susan B. Anthony and Mrs. E.C. Stanton published The Revolutionist in St. Louis; it was a monthly paper ~~Promoting~~ promoting women's suffrage and the emancipation of women. Lois was forty-three years old and undoubtedly involved with that early struggle which finally resulted in the 19th Amendment giving women the right to vote in 1921. Perhaps spearheading of suffrage literature started her serious writing career.

Alice Vale: A Story for the Times and Helen Harlow's Vow or Self Justice were written in 1870 followed by Mayweed Blossoms in 1871. These three pamphlets printed in Boston dealt with "women, the slaves of marriage vows." She wrote powerfully and emotionally on women's rights in the home, as sex partners, as mothers and in industry.

Early issues of Foundation Principles were published in Iowa and California from 1886 but she served as editor and publisher of that sex-reform periodical, Volumes IV and V in Topeka, Kansas from July 1893 to November 1894. Her Independent Publishing Company of Topeka printed other radical books as well. Her basic theme was, "foundation principles are the rocks upon which motherhood must rest. Search for them."

In 1893, The Fountain of Life or the Threefold Power of Sex (136 pages) and a serial story, The Wherefore Investigating Company were printed in the first Topeka issue of Foundation Principles. Note her use of whimsical and often alternative titles. She is quoted, "I have set all the type for this issue of the paper muself. I hardly believe it will be best or necessary to do so again. I believe the mothers of the land will sustain me in this effort."

There is a reference to her early teaching of black children in Foundation Principles and The Topeka State Journal printed an article about Lois entitled, "A Queer Old Woman" which she reprinted with "corrections". W. S. Bell in The Progressive Thinker published an article about her which she reprinted also. These three items appeared in her August 15, 1894 issue of Foundation Principles.

Apparently the Wherefore Investigating Company reached a reader who considered it obscenity. On November 1, 1894 Lois was notified of an indictment and was required to post bond at the Commissioner's Office. Months passed and U.S. v. Waisbrooker seemed no nearer to conclusion. In Moses Harmon's San Francisco publication, Lucifer, on April 19, 1895 it was stated that another continuance of her case until fall had been granted. She went to California on business and to visit family. When she returned a demurrer to the indictment was filed and over-ruled. She was arraigned, pled guilty. The judge deferred sentencing to a future time.

The particulars of the case were published. "Mrs. Waisbrooker was the owner and publisher of the paper, Foundation Principles and she mailed the issue containing the offending article. The paper had ceased publication on November 1, 1894 after her arrest. The court

stated that the defendant is more than seventy years old, a cripple and in feeble health." The judgement of the court filed June 30, 1896 asserted, "the offense charged was not within the jurisdiction of the court and facts stated did not constitute a public offense."

Lois' life subsequent to Kansas may be traced in the pages of Lucifer, which by this time was published in Chicago. In 1900 it became the American Journal of Eugenics. In late 1896 she lived in Antioch, California with her son and a year later finds her in San Francisco. Nine months after that her home was in Ogilby, San Diego County, California.

She had written on women's liberation for thirty years and had established a monthly pamphlet in December, 1891 Clothed With The Sun and at seventy-five in 1901, she and her friend, Olivia Shepherd, moved from California to the anarchist-atheist colony of Home, Washing She expressed the hope that this tolerant environment would be favorable for larger issues of Clothed With The Sun and a wider national circulation.. Home's newspaper, Discontent, Mother of Progress, duly noted her arrival in March, 1901.

Olivia found a house on the corner of 6th and C Streets. Lois purchased a piece of property on the corner of 6th and A Streets (now the Retherford home) - two acres for $2.50 per acre. The residents of Home organized a building party; women cooked mammoth meals to feed the workmen during the few days necessary to put up a two room cottage for the new resident. A fifteen foot deep well was dug and fitted with a hand pump just outside her kitchen door. Her well and pump are now just outside the door of the Retherford house.

Clothed With The Sun, now published in Home, was mailed to radical book stores and literary outlets throughout U.S. and to some extent the world. Its title did not refer to nudism as some thought, but was taken from a Biblical Quotation, "And there appeared a great wonder in the heaven; a woman clothed with the sun and moon under her

feet, and upon her head a crown of twelve stars." Revelations 12-1. The logo at the top of each issue pictured such a woman.

An article in Number XI of Volume II, December, 1901 brought an indictment and Federal trial. Quoting from the proceedings of the United States Circuit Court, "Lois Waisbrooker, of the village of Home, in County of Pierce, State and District of Washington, on the 4th day of December, 1901 ....one certain obscene, lewd, lascivious and indecent publication,,to-wit, a newspaper and periodical of an indecent character which ... was intended for general circulation, addressed to a certain person, E.W. Lane, 225 Pine St., Ballard, Wash. and to divers and numerous other persons, whose true names are to the Grand Jurors unknown, unlawfully did knowingly deposit in the postoffice of Home...a copy of 'Clothed With The Sun' ... which paper contained among other articles therein, one article entitled 'The Awful Fate of Fallen Women'...and is so obscene and indecent that same would be offensive to the Court here and improper to be placed upon the records thereof.."

Mrs. Waisbrooker, Fannie Minor and M.V. Dadisman together put up a $300 bond promising that she would appear in court on the first day of the "next regular term thereof, from day to day thereafter until discharged by law". "She was in violation of Section 3839 of the Revised Statutes of the United States, unlawfully sending obscene literature through the mails."

Although the text of this article has been lost, Lois refers to it later as a clarification of venereal disease and its danger to women, mothers and infants. Matilda (Mattie) Penhallow, Home's postmistress who had allowed the paper to be mailed, was also tried and convicted. Her fine of $100 was waived by the judge.

On March 19, 1902, Mrs. Waisbrooker was found guilty in a jury trial and fined $100. (District of Washington, Western Division file 847 U.S. v. Lois Waisbrooker. Federal Records Center #74723. Anticipating the $100 fine, the community had raised $50 and Lois had $50 to pay the fine but in the final moments the judge suspended the fine.

On April 30, 1903, the U.S. Postal Authorities closed the Home Post Office following a hearing in Federal Court. (See Tacoma Ledger March 8 and 10, 1902. - Federal Grand Jury and Home Post Office). The authorities did not blame the Waisbrooker case entirely. President McKinley was assassinated on September 6, 1901 and Tacoma news articles referred to a possible connection with the anarchists of Home. The trial of the assassin, Leon Czolgosz, showed he had no connection with Home.

The Burley Cooperator published by the Burley [illegible] Colony at the head of Henderson Bay, carried an account on October, 1903 of their residents visiting Home. "An address was given by Lois Waisbrooker, who dwelt upon the necessity for the absolute freedom of women, economically and personally before the race can make further progress."

Her voluminous pamphlets, books and articles repeated her opinions on women's rights. Many issues have been solved during the years while some such as comparable worth even yet absorb women's rights activists. In Foundation Principles she condemns "the curse of Godism" making the point "that were an infinite personality possible, he would be ~~morraly~~ morally responsible for the welfare of the beings he created. The present conditions of the human family ~~is~~ are proof positive that no such all-mighty, all-wise, all-good personality exists."

Chasing back early concepts of woman's place, she says, " In Genesis iii-16 are the words: Unto the woman, he said, the desire shall be to thy husband and he shall rule over thee." "Like unto this is our English Commonlaw where it says in Blackstone's Commentary, 'The man and the woman are one and that one is the man.' "

She was certain that a rebellion would come when "magnificent edifices with stained glass windows and a belittling of human dignity in those senseless cries called prayers, would give way to schools of science where masterful souls command the forces of the universe."

She envisioned the woman's movement as, "more than the ballot, equality with men, occupations and pay. It means the entire reconstruction of society." "The knowledge of how to improve the human races is of more value than how to improve animals and... the government expends money on the latter and imprisons men and women who devote themselves to the propagation of such knowledge as tends to improve the human."

"The new society is one in which the welfare of gestating mothers shall be considered of more value than cathedrals, palaces, bank accounts or any other form of wealth calculated to build up individual or corporate power, or to perpetuate a sect or sects." "This general unrest of women means a state of society which shall give us Perfect Motherhood."

"The human family is sick; our planet a revolving hospital requiring untold thousands of doctors and millions of nurses. What is the reason?. ... The children of the world are but creatures of accident. Comparatively few of them are wanted at the time of their conception or birth. They are the unwelcome product of amative spasm. Through nine weary months they are borne about in the womb of wretched-minded mothers, no small number of whom loathe the act which rendered them pregnant."

"An understanding is needed of the conditions underwhich the creative act will become a blessing to those engaged therein, and to the new baby, should there be such a result. To do this we must discuss the sex act but when we attempt this in print we are arrested for sending obscene literature through the U.S. mails. Which is of most importance, the welfare of future generations or the U.S. mail sacks?"

Lois must have been a hardy lady. Al Gross, a young boy in 1901, remembered meeting her and listening to her seminars on sex and motherhood. His strongest memory was of a Home swimming party on the sandy point on the north side of the bay.at which she bathed nude. He rem-

inisced, "She was old, fat and not attractive." It is interesting that at the age of 76 years, she swam in the Sound not known for its warm waters even in summer.

"I cannot over-emphasise the dangers to the unborn of sex diseases, slums, brothels, saloons, sweat shopss, prisons and insane asylums."

"Once bound, a woman must cling to, live for a man, be his sex slave, submit to his embrace no matter how repulsive he has made himself with never a thought of the child. But now when woman is beginning to rebel, she is being urged to choose the best father for her child... she will bear a better child to an ordinary man to whom she is strongly attracted."

"And yet, with all his poetic exaltation of women, man does not value her high enough to see that she must become the balancing power before there can be an enduring civilization. Women must be wholly free before the race can rise above its present condition."

"...she will turn her force against the system which produces these conditions (war, prostitution, venereal disease, etc.). Then she will become woman clothed with the sun and moon under her feet-- no longer shining in the reflected light of man's glory, but bright in the effulgence of her own selfhood. ...the strong vibrations of mother love, a power which once aroused will disintegrate all that stands across the paths of human progress."

"Our race has been affected with the idea that there is a higher use in sex than that of creation of offspring. There is a re-generative as well as a generative use. The proof is as strong as the axioms of mathematics."

She defines eugenics as the science of applying the principles of race improvement, "Yes, we women must now address ourselves to mastering laws and methods for the production of the best children which our present knowledge makes possible with as much higher aspiration, greater energy, keener insight, wider comprehension and

more strenuous purpose. The whole soul of woman, -- mind and heart should be set squ rely toward this question as a subject to be mastered." 8

Mrs. Waisbrooker lived in Home until 1905 returning to live with her son in California during an illness. However, she delivered a lecture in Chicago in May of 1907. She died at 84 years, on October 3, 1909 at the home of her son, A.B. Fuller in Antioch, California.

S. Retherford

Lois Waisbrooker was born Adeline Eliza Nichols in 1826

"My early advantages were few. I did not come of a literary stock of ancestry. My parents worked hard for daily bread but had little education and less time to use it." Her mother could not recollect a well day and died at the age of 36. Like her, Lois claimed a lifelong ill health and writes, "I have seen some days once in awhile one, two even three at a time, when it was a glory to live. But alas! they would not tarry, and most of my seventy years have been years of weariness and pain." Quoted from A Concern About Humanity: Note on Reform, 1872-1912 p. 117 by James C. Malin.

"I have worked in peoples kitchens year in and year out when I never knew what it was to be rested." To-Morrow-Oct 1906

PUBLICATIONS BY LOIS WAISBROOKER

Suffrage For Women: The Reasons Why - St. Louis, Missouri 1869

Alice Vale, A Story For The Times, Boston 1870

Helen Harlow's Vow or Self Justice - Boston 1870

Mayweed Blossoms - Boston 1871

Nothing Like It or Steps To The Kingdom - 1875

My Century Plant - Santa Ana, California 1890
(on the root of chruch power and how to free the world of sex disease

Foundation Principles (a monthly periodical) 1886 - Clinton, Iowa
on microfilm, Labadie Collection, University of Michigan
also published in California and in Topeka, Kansas 1891-1894

How To Free The Earth of Sex Disease

A Sex Revolution - 1893 Introduction by Pam McAllister - New Society Publishers, Philadelphia, PA 1985

Clothed With the Sun (a monthly periodical) Topeka, Kansas and Home, WA 1891-1902

The Fountain of Life or the Threefold Power of Sex (136 pages) Topeka, Kansas 1895 The Independent Publishing Company (on microfilm - Labadie Collection, University of Michigan)

The Sex Question, The Money Power and The Tree of Life - Three pamphlets on the Occult Forces of Sex - 1890 Murray Hill Publishing Company, N.Y. (on microfilm - Labadie Collection - University of Michigan.)

The Wherefore Investigating Company - a serial story printed in Foundation Principles starting July, 1893, Topeka, Kansas.

From Generation to Generation - Labadie Collection, U. of Michigan.

Between Two Thieves - on microfilm - Labadie Collection

Woman's Source of Power - Alliance Publishing Company, Denver, CO (on microfilm, Labadie Collection)

Anything More My Lord? - on microfilm - Labadie Collection

The Awful Fate of Fallen Women - Home, WA 1901

Eugenics or Race Culture Lessons, Chicago, Ill. 1907

Perfect Motherhood - Home, WA 1901

The Curse of Christian Morality - American Journal of Eugenics Volume III Numbers 7 and 8, Jan. and Feb. 1910

Olivia Shepherd, friend of Lois in Home, WA wrote Spirit Mothers 1902

Free Love Advocate Scandalized Early Kansans

Kansas City Star
Sunday Nov 13, 1977

By Laura Scott
Kansas Correspondent

"Knowing that it would be objectionable to many people I published it notwithstanding, because I found that people are not very careful about offending me. I see no reason why a matter of that sort should not go into the family and be read by women and children. There is nothing referred to except a free given allusion to human conduct and different members of human anatomy. I do not deem any of these obscene. All the words that are in the article are in Webster's Dictionary."

With these words a controversial Kansas publisher named Moses Harman offered an unsuccessful defense shortly before his 1890 federal conviction for mailing obscene materials printed in one of the most radical sex journals in the United States.

His crime was the publication in his Valley Falls, Kan., newspaper a letter which talked about "legal rape" of a woman who was seriously injured by the sexual abuses of her husband following the birth of a child.

Although certainly not the most explicit of the articles and letters that appeared in Lucifer the Light Bearer from 1883 to 1907, the letter and three others dealing with birth control and sexual hypocrisy resulted in the five-year prison sentence for Harman.

Harman lost that and several subsequent court battles, and in doing so ironically placed his name on the cornerstone of present-day obscenity laws because his trials resulted in community standards becoming the determiner of obscenity. In addition, his challenges resulted in the affirmation of federal postal obscenity laws and fueled the U.S. Supreme Court's arguments in the landmark Roth-Alberts decision of 1957 which excluded obscenity from constitutional protection.

Harman's fight for the right of free expression concerning sex, marriage and women's status has come full circle in that a new battle has arisen in Kansas regarding the mailing of obscene publications. Two New York men, Alvin Goldstein and James Buckley, went on trial Oct. 25 in Kansas City, Kansas, for mailing copies of Screw and Smut magazines into the state, despite their contentions that Kansas is too conservative for such arguments.

Nearly 100 years before, New Yorkers and others sent their subscription money to Kansas, where Harman's newspaper carried the torch for American sex radicalism in the heart of Victorian America.

Hal D. Sears, a free-lance writer in Santa Cruz, Calif., has depicted the story of Harman and other "free love" advocates in his book, "The Sex Radicals," published by the Regents Press of Kansas.

Harman, a minister turned abolitionist, did not develop his views denouncing all government and religion and supporting freedom of women from sexual slavery until fairly late in life. Born in Pendleton County, West Virginia, he moved with his parents to Crawford County, Missouri, in 1838. He worked his way through college at Arcadia, Mo., taught school and later was ordained as a Methodist minister. He spent some time as a circuit rider before the Civil War but severed his connection with the church because he could not accept its views on the slavery issue. By 1860 he had turned to farming as an occupation. In June 1879 Harman and his two children, Lillian and George, settled in Jefferson County, Kansas, where he taught. His first wife had died with her child in childbirth, and Harman married Isabel Hiser, a native of Valley Falls. At this time Harman began to discuss religion from an agnostic viewpoint, and he soon became involved in the Valley Falls Liberal League, a local freethought organization.

In November 1880 Harman and A.J. Searl of Valley Falls were elected editors of the Valley Falls Liberal, a publication of the League. The paper was renamed the Kansas Liberal in September 1881, and Harman became the sole editor. The theme of the publication was "total separation of the state from supernatural theology. Perfect equality before the law for all men and women. No privileged classes or orders — no monopolies."



Masthead from Moses Harman's newspaper

In 1883 Harman changed the name of the newspaper to Lucifer the Light Bearer and announced that it no longer was the mouthpiece for the Liberal League. The new name was chosen, he said, because it expressed the paper's mission: "The god of the Bible doomed mankind to perpetual ignorance. And people never would have known Good from Evil if Lucifer had not told them how to become as wise as the gods themselves."

In a column in the first issue after he formed a partnership with co-editor E.C. Walker, Harman said the freethought principles of the publication included "free press, free rostrum, free mails, free land, free homes, free drink, free medicine, free Sunday, free marriage and free divorce.

"In short, we advocate the Sovereignty of the Individual or Self Government. We would have every man and every woman to be the proprietor of himself or herself."

In early publications, Lucifer's editors called for no government leaders or governing class, criticized labor's subordination to management, and called for reform in the nation's wage system. Religion came under attack, and Harman contended that religion was based on ignorance of nature's methods and fear of unseen powers that allegedly were fighting over human destiny.

Eventually Lucifer dealt almost exclusively with sex-related problems. Its editors declared their support for "free love," a term which is not defined as it is known today, but which instead concerned necessity of female control in the sexual and generative relations and the woman's privilege not to have sex with anyone, including her husband. Harman wrote in March 1893:

"It is hopeless to expect to reform the present generation of men, but if we begin now, with the mothers and prospective mothers of on-coming generations of men — if we give these mothers what they need in the way of education in all that pertains to heredity, and if we supply them with the conditions necessary for perfect motherhood, we shall then have rational ground of hope that the grandchildren of the present generation will need no reforming — but will be so well born that they will not need to be born again."

Harman opposed marriage because he believed that the wife had no rights and he said laws relating to marriage must be revised on the basis of voluntary cohabitation between the sexes. He also believed that children should be told about the facts of life and recommended sex education to solve problems relating to sex.

Other editors whose columns filled Lucifer's pages included several feminists, such as Lillie D. White, who believed that men needed to be liberated as well as women; Lois Nichols Waisbrooker, who was instrumental in getting Lucifer banned from the mails in 1892 by publishing a report from the Agriculture Department on the breeding of horses, and Elmina Drake Slenker, a Quaker who preached sexual temperance.

It was Harman, however, who steered Lucifer into the legal waters to test the so-called Comstock Law, the 1873 federal statute which prohibited obscenity, without defining it, from the mails. The law was named after Anthony Comstock, a 29-year-old crusader who hounded persons he believed dealt in filth and arrested nearly every editor of every radical journal in America.

Harman brought the test of the Comstock Law by promising his readers that any correspondence they sent for publication would be printed without alteration. In June 1886 he printed the first of four letters that came to be known as "The Awful Letters" and that resulted in charges of obscenity against him and his first prison sentence. During four years of legal delays before the case came to trial, Harman continued to flout authority by publishing similar letters, often running sexual passages from the Bible alongside them.

He went to prison but was released after serving four months of a five-year sentence. He was tried on another obscenity charge and sentenced to one year. He served eight months at the state prison at Lansing and was released again on a sentencing error, and then re-sentenced to one year's hard labor. His crime in the latter instance had been to publish a letter from a New York physician about cases the doctor observed involving sexual abuse and unnatural sexual behavior.

During the delays from charges filed to trials, Lucifer's editors contended with another problem. Harman's 16-year-old daughter and his co-editor, Walker, entered into a marriage contract and pronounced themselves husband and wife without benefit of clergy or a judge. Although Harman approved, the two lovers promptly were arrested and charged with unlawful cohabitation.

Dubbed by the press "The Lucifer Lovers," they were sentenced to jail (75 days for him, 45 for her) under a court ruling that said the Legislature had power to prescribe reasonable regulations relating to marriage, a ruling that was upheld by the state Supreme Court. The two won a victory, however, in that the court said Lillian could retain her maiden name after marriage.

Harman paid court costs of $113.80 for release of what he termed "two peaceable, unoffending citizens accused of the crime of minding their own business."

Harman had moved the publication of Lucifer to Topeka, since that is where he fought his legal battles, and upon his release from prison, he moved it again to Chicago. In 1906, he was convicted on charges of sending obscene materials through the mails and sentenced to hard labor at Joliet. After eight months on the rock pile, he was transferred to the federal penitentiary at Leavenworth and hospitalized.

In 1907 Harman changed Lucifer to The American Journal of Eugenics and moved for the last time, to Los Angeles. He died in 1910 and so did his publication.

A memorial edition of the American Journal of Eugenics published by Harman's daughter after his death included several testimonials to the editor. One of them, a letter addressed to Lillian by playwright George Bernard Shaw, a Lucifer reader, said:

"It seems nothing short of a miracle that your father should have succeeded in living for 79 years in a country so extremely dangerous for men who have both enlightened opinions and the courage of them as the United States of America."

FOOTNOTES

1. Hal D. Sears, *The Sex Radicals: Free Love in High Victorian America* (Lawrence, Kansas: Regents Press of Kansas, 1977), p. 231.
2. "Letters," *Lucifer, the Light-Bearer*, Chicago, January 5, 1905, p. 230.
3. "Letters," *Lucifer, the Light-Bearer*, Chicago, August 24, 1893.
4. Sears, *Sex Radicals*, p. 243.
5. Ibid., p. 232.
6. Ibid., p. 229.
7. Elaine Partnow, comp. and ed., *The Quotable Woman: 1800-On* (Garden City, N.Y.: Anchor Press, 1978), p. 30.
8. Lois Waisbrooker, *Suffrage for Women: The Reasons Why* (St. Louis: Clayton & Babington Printers, 1868), pp. 22-25.
9. Regarding the notion of marital rape, Harman wrote, "If Webster is correct when he says rape is 'sexual intercourse with a woman against her will,' then 'rape in wedlock' is almost universal . . . " Moses Harman, "A Free Man's Creed," *The American Journal of Eugenics*, vol. II, no. 5, August, 1908, pp. 202-3;

   And in a letter to the editor, *Lucifer* reader Emma Best wrote, "I am being continually told that 'women must be protected' . . . Yes, we want 'protection'—protection from marriage laws and customs . . . Protection from rape, the only sexual crime . . . protected—as a husband's sacred right—by marriage." Emma Best, "Letter," *Lucifer, The Light-Bearer*, Chicago, April 27, 1905, P. 294.

   Most remarkable was the reprint of a letter, also in *Lucifer*, from W. G. Markland about a woman recovering from a postpartum operation whose husband forced her to have sex, tearing the stitches from her healing flesh. Markland asked, "Will you point to a law that will punish this brute? . . . Can a Czar have more absolute power over a subject than a man has over the genitals of his wife?" For the text and a discussion of the Markland letter see Sears, *Sex Radicals*, pp. 74-76.

10. Lois Waisbrooker, "The Curse of Christian Morality," *The American Journal of Eugenics.*, vol. III, nos. 7-8, January, February 1910, pp. 25-29. This was Waisbrooker's last article, written at age eighty-four and published several months after her death.
11. Lois Waisbrooker, "Oh, I Wish I Could!" *Lucifer, the Light-Bearer*, Chicago, September 13, 1906, pp. 582-83.
12. "Louis [sic] Waisbrooker," *To-Morrow: For People Who Think*, Chicago, August 1906, p. 64.
13. Sears *Sex Radicals*, pp. 120-21, 244.
14. George Noyes Miller, *The Strike of a Sex* (New York: G. w. Dillingham, 1890.)
15. Oneida was an intentional "utopian community" (1848-79) in New York State which experimented with Biblically based communism and complex marriage.
16. Lois Waisbrooker also held this stance on prostitution and, in an 1872 speech said, "Women prostitute their bodies daily to the abuse of legal brutes, called husbands, and *calling themselves virtuous*, shrink from the very touch of the garments of the more womanly woman who is prostituted illegally . . . Spiritualists know all this to be true, and they know also that broken health, diseased, discordant children, are the legitimate fruits of these legal prostitutions—evils fully as terrible as those that arise from illegal prostitution." This quote is from "The Sexual Question and The Money Power: How Shall This Power Be Made to Serve Instead of Ruling Us?" a lecture delivered at the annual meeting of the Michigan State Association of Spiritualists, Jackson, December 12-14, 1872.
17. Sears, *Sex Radicals*, pp. 242-43.

    Sears may have misunderstood a secondary source, James C. Malin, who, in his chapter on Waisbrooker in *A Concern About Humanity: Notes on Reform, 1872-1912 At the National and Kansas Levels of Thought* (Lawrence, Kansas, 1964), wrote of *A Sex Revolution*, "The women then moved in among their menfolk to fight with them." In turn, other researchers have inherited Sears' misreading, such as Dolores Hayden who, in

The Grand Domestic Revolution: A History of Feminist Designs for American Homes, Neighborhoods and Cities (Cambridge, Mass.: MIT Press, 1981), wrote, "Waisbrooker's novel, *A Sex Revolution*, described a society where women threaten to take up arms against men in order to end all wars."

18. Karen Hagberg, "Why the Women's Movement Cannot Be Nonviolent," *Heresies #6: On Women and Violence* (New York: vol. 2, no. 2, Summer 1978) p. 44.
19. Emmeline Pankhurst, *My Own Story* (London: Virago, 1979) p. 98.
20. For other similar proposals that women be granted the opportunity to manage the affairs of the world, read the works of Francoise d'Eaubonne excerpted in Elaine Marks and Isabelle de Courtiuron eds., *New French Feminisms* (Amherst: University of Mass. Press, 1980), pp. 64-67.

> *Patriarchal man is therefore above all responsible for the demographic madness, just as he is for the destruction of the environment and for the accelerated pollution which accompanies this madness, bequeathing an uninhabitable planet to posterity.*
>
> *"The feminist movement is not international, it is planetary," says Carla Lonzi in* Spit on Hegel.
>
> *Thus a transfer of power is urgently needed,* then, *as soon as possible, a destruction of power.*
>
> *The transfer must be made from phallocratic man, responsible for this sexist civilization, into the hands of the awakened women.*
>
> —from "Feminism or Death"

See also Barbara Stanford's anthology, *On Being Female* (New York: Pocket Books, 1974), which contains a reprint of a 1971 *Chicago Daily News* item, "Let Women Rule the World, Asks Scientist," by Dr. Peter A. Corning of the University of Colorado.

> *In an age when the masculine virtues are becoming less adaptive for our survival, government by women might actually prove to be superior adaptation in evolutionary terms.*

Finally, Sally Gearhart's essay, "The Future—If There Is One—Is Female," in Pam McAllister, ed., *Reweaving the Web of Life: Feminism and Nonviolence*, (Philadelphia: New Society Publishers, 1982), pp. 266-84, argues that 1) every culture must begin to affirm a female future, 2) species responsibility must be returned to women in every culture, 3) the proportion of men must be reduced to a maintained at approximately ten percent of the human race, not by any loss of lives but by increasing the birth of females with male consent.

21. "Reflections on Science Fiction: An Interview with Joanna Russ," *Quest: A Feminist Quarterly*, vol. II, no. 1, Summer 1975, p. 45.
22. Margaret S. Marsh, *Anarchist Women, 1870-1920* (Philadelphia: Temple University Press, 1981), p. 53.
23. For information on these and other women's peace movement actions see:

    Alice Cook and Gwyn Kirk, eds., *Greenham Women Everywhere: Dreams, Ideas and Actions from the Women's Peace Movement* (Boston: South End Press, 1983);

    Lynne Jones, ed., *Keeping the Peace: Women's Peace Handbook* (London: Women's Press, 1983);

    Feminism and Nonviolence Study Group, *Piecing It Together: Feminism and Nonviolence* (Devon, England: Feminism and Nonviolence Study Group, 1983);

    Pam McAllister, ed., *Reweaving the Web of Life: Feminism and Nonviolence* (Philadelphia: New Society Publishers, 1982).
24. Charlotte Perkins Gilman, *Herland*, with an introduction by Ann J. Lane (New York: Pantheon Books, 1979).
25. Barbara Deming, "Remembering Who We Are" *Remembering Who We Are* (Florida: Pagoda Publications, 1981) pp. 187-88.
26. Waisbrooker, *Suffrage for Women*, p. 12.
27. James C. Malin, *A Concern About Humanity: Notes on Reform, 1872-1912 At the National and Kansas Levels of Thought* (Lawrence, Kansas, 1964), p. 117.

At last I have found a photograph of Lois Waisbrooker. It is in an obscure journal published in Chicago in the early 1900s, *To-Morrow: For People Who Think.* ***Under her picture is the caption "Lois Waisbrooker as she is today." A determined but frail-looking woman glares at the camera. She has little hair, large protruding ears, thin lips set straight on the horizontal, dark, piercing eyes. I love her.***



In the photo
Lois Waisbrooker
looks something like this.

At the age of twenty-six she resolved to pursue her education, against great odds, so that she could stop working in other people's kitchens. By this time she was "the same as a childless widow," illness and poverty having forced her to give up her children to the care of others. It took her two years of economic and physical hardship to complete a six-month course, but during that time Waisbrooker discovered a world of ideas she'd never known existed, and she loved it. Soon she was teaching Black children and small classes in country schools. With the advent of her teaching career began a long love affair with her own sound mind:

> *. . . I must sit Sabbath after Sabbath under the ministrations of an ignorant man, or stay at home; and if the latter, should gain the reputation of being irreligious, and thus lose my influence with the people. I was a teacher of children, he of men and women; but while listening to the platitudes that fell from his lips, the conviction would force itself upon me that I was better qualified to teach that people than he was, with the question, "Why should the fact that I am a woman be a reason that I should not?"—and the result of that summer's experience, of that questioning, is before the world.*[29]

It was not until after the Civil War that her life became one of public record when she began lecturing on women's rights, free love and spiritualism, billing herself as an "untrammeled Spiritualist speaker." "I was never popular," she wrote. "When I first began to act as an itinerant speaker

28. *To-Morrow*, Oct. 1906
29. Waisbrooker, *Suffrage for Women*, p. 13.
30. Sears, *Sex Radicals*, p. 232.
31. Marsh, *Anarchist Women*, pp. 73-74.
32. Sears, *Sex Radicals*, p. 23.
33. Sears, *Sex Radicals*, p. 239.
34. Malin, *Concern About Humility*, p. 125
35. Waisbrooker, "Women and Economics," *Lucifer, The Light-Bearer* August 5, 1899.
36. Malin, *Concern About Humanity*, p. 122.
37. Waisbrooker quoted by Edward W. Chamberlain, "In the Midst of Wolves," *The Arena*, No. LX November, 1894, p. 837.
38. Ibid., p. 836
39. Matilda Joslyn Gage, "Letter to the Editor," *Lucifer, The Light Bearer* August 24, 1894. Gage, who once ranked in fame and importance with Susan B. Anthony and Elizabeth Cady Stanton, was a brilliant thinker. Born the same year as Waisbrooker, her life's work was published the same year as *A Sex Revolution*. Fortunately this great work has been republished. See Matilda Joslyn Gage, *Woman, Church and State: The Original Exposé of Male Collaboration Against the Female Sex*, introduction by Sally Roesch Wagner, foreword by Mary Daly (Watertown, Mass.: Persephone Press, 1980).
40. Malin, *Concern About Humility*, pp. 130-31.
41. Charles Pierce LeWarne, *Utopias On Puget Sound, 1885-1915*, (Seattle, University of Washington Press, 1975) pp. 183-84.
42. Waisbrooker, "Very Strange," *Lucifer, The Light-Bearer* Chicago, May 25, 1905.
43. Ibid.
44. LeWarne, *Utopias*, p. 189.
45. Ibid.
46. Waisbrooker, "Oh, I Wish I Could!" *Lucifer, The Light-Bearer* no. 1074, Chicago, September 13, 1906.
47. Waisbrooker, "Curse of Christian Morality," pp. 26, 27-28.

A Sex Revolution
by Lois Waisbrooker

1608 A Street, Home, WA 98349
November 25, 1986

Pam McAllister
New Society Publishers
4722 Baltimore Ave
Philadelphia, PA 19143

Dear Ms. McAllister,

In searching for writings by Lois Waisbrooker, I came across your introduction to A Sex Revolution.

Your research and footnotes have given me some additional information. In 1983 I wrote an article about her using what data I could find. The Labadie Collection at the University of Michigan and a book from the University of Kansas - Eugenics or Race Culture Lessons. An elderly neighbor, Al Gross, was seven years old when he knew Lois as an old lady who went swimming nude down at the point with his parents. She must have been a hardy lady to bathe in Puget Sound at the age of 74.

My grandparents were one of the three founding families of Home in 1896. Its tolerant society attracted people of unusual philosophies from all over the world in the subsequent fifteen years. I see from your bibliography that you have read LeWarne's book on utopian societies. Chuck is bringing the Historic Communal Society meetings here on May 16-17, 1987.

We now live on the same plot of ground where the citizens of Home built Lois a house in 1901. Home was not strictly speaking a commune but they were neighborly and helped persons who needed assistance. I have a photo of her standing in front of her new house. She left in 1905, I think. My parents bought the property in 1914 so there was another owner between (Fannie Minor). Lois and the Edmonds. I was born in the Waisbrooker house and lived there for my first two years while my father built the new house on the same property. We moved in 1921. I played in the abandoned Waisbrooker cabin until it was torn down in about 1926. A chicken brooder house was built on the site. It was gone by 1960. We built our retirement home on the site in 1979.

For the last two years I have been accumulating news clippings, magazine articles, photos and manuscripts concerning the history of Home. There are copies of this in our local library and in the Washington State Historical Museum in Tacoma. I also have a growing bibliography of books that refer to Home's history.

I will make a copy of my Waisbrooker article for you.

Sincerely yours,
Sylvia E. Retherford
Sylvia E. Retherford

PAM

539 4th Street
Brooklyn, NY 11215
January 29, 1987

Sylvia E. Retherford
1608 A Street
Home, WA 98349

Dear Ms. Retherford,

I was delighted to receive your letter of November 25th describing your long association with Lois Waisbrooker's Home residence. I am glad you found my Introduction to A Sex Revolution of interest. Waisbrooker is a fascinating character to research, isn't she. (Yes - she must have been a "hardy lady," as you put it, to go swimming in Puget Sound and a brave one as well, both physically and intellectually.) There is so much more I would like to know about her. I was excited when I realized she'd written A Sex Revolution in response to another real book, The Strike of a Sex ... but there are so many other missing pieces to the puzzle!

I would love to read your article on Waisbrooker if you care to send it. And best wishes for continued success in your research on Home. Let me know if I can be of any help to you.

Sincerely,

Pam McAllister

P.S. The enclosed page is from the book The American Woman's Gazetteer by Lynn Sherr and Jurate Kazickas (New York, NY: Bantam Books, Inc., 1976) pg. 240.

WASHINGTON

Bellingham

Site of Ella Higginson Home, 605 High Street, Western Washington State College. The state's illustrious poet laureate, who died here in 1940, wrote her first poem when she was eight. Even though her older brother made fun of it and, years later, her husband criticized her literary ambitions, Ella would spend sixteen hours a day perfecting her poems. Her work became so popular that many of her lyrics were set to music and sung by such concert stars as Emma Calvé and Enrico Caruso. Her best-known poem is the ever-popular "Four Leaf Clover," which she was inspired to write on "one of the heaviest-hearted days of my life" in 1890 when she found one of the lucky little herbs by the village post office while she was waiting for the mail.

> One leaf is for hope, and one is for faith
> And one is for love, you know.
> And God put in another for luck,
> If you search you will find where they grow.

Ella championed the clover's cause as the official state flower, but it lost out to the rhododendron. Viking Union stands in the place of Ella's home, but Higginson Hall on campus is named in her honor.

Federation Forest

Catherine Montgomery Interpretive Center was named for the pioneer educator and conservationist who died in 1958 and left part of her fortune to the state for park improvements.

Ford

Site of Tshimakin Mission, Route 231. A large monument north of town marks the home of Mary Richardson Walker, one of the first white women to cross the Rockies (1838). She was on a honeymoon trip with her husband Elkanah to their mission home in the land of the Spokane (or Flathead) Indians. Throughout fifty years of her life, Mary kept an extraordinary diary, reflective of her humor and intelligence. In it she described her first home at Tshimakin, "the place of springs": a fourteen-foot square log hut with a sod roof that dripped mud in the rain, a dirt floor covered with pine needles, and windows that were covered with deerskin, scraped as thin as possible to permit light. She helped her husband with mission work, and she must rank as the paragon of the working mother. One diary entry reads, "Rose about five. Had early breakfast. Got my house work done about nine. Baked six loaves of bread. Made a kettle of mush and have now a suet pudding and beef boiling. . . . I have managed to put my clothes away and set my house in order. May the merciful be with me through the unexpected scene. Nine o'clock p.m. Was delivered of another son." Mary was an amateur botanist, geologist, taxidermist, carpenter, and a mother of eight, who in a rare weak moment conceded, "Sometimes I wish there was a way to live easier." Despite the teachings of St. Paul, Mary never compromised her independent spirit and once signed a letter to Elkanah, "Your loving but not always obedient wife." After the massacre of their friends the Whitmans (see *Walla Walla*), the Walkers abandoned their mission and moved to Oregon. The harsh, repressed life of a missionary wife soon took its toll. Mary slowly lost her mind and spent her last widowed years, before her death in 1897, sitting on a saddle in a rocking chair, dressed in a traveling cape with nowhere to go.

Home

Now a rather quiet and tame Tacoma suburb, this small town used to be a haven for the daring dropouts of the late 1800s. They meant it when they said, "There is no place like Home." Socialists, political dissenters, nudists, sexual libertines, and others eager to break away from traditional sex roles lived here in chaotic bliss. Some of the more notorious residents included Lois Waisbrooker, who expounded her theories on how to liberate the world from the "disease of sex" and published an interesting periodical called *Clothed with the Sun,* which landed her in jail; Laura Wood, who tried living in a wigwam for a while; and a Professor Thompson, who arrived in 1886 with his beard, cane, and long skirts to promote his questionable theory that there would be true progress in the world only if everyone wore women's clothing—which he found much more "aesthetic and comfortable." Emma Goldman, foremost anarchist of the day (see *Forest Park, Illinois*), came to lecture and visit her many little namesakes.

When the local paper, *Discontent, the Mother of Progress,* appeared, trouble began at Home. Such articles as "The Rights of Woman in Sexual Relations" (which one reviewer found "many and interesting") led to the paper's banishment from the federal mails. But it was "The Great Nude Sunbathing Case" of 1910 that finally finished off the colony. Though some Home residents had been walking around "clothed with the sun" for years, the arrest of four women and one man made national headlines, and naturalists, feminists, and anarchists were forced to move to more liberated territories.

Maryhill

Maryhill Museum of Fine Arts. This huge white mansion, set on a spectacular bluff overlooking the Columbia River, was dedicated in 1926 by Queen Marie of Romania, a good friend of Samuel Hill, the Museum's founder. She was the first woman to receive an award from the Royal Literary Society in London (1934) for her three-volume autobiography, and she donated gowns, jewels, and many other items to the museum.

Pasco

Sacajawea State Park. Today, vacationers swim, fish, and go boating near the spot where Sacajawea, heroine of the Lewis and Clark Expedition, camped in 1805. (See *Fort Washakie, Wyoming.*)

Seattle

Louisa Boren Park, Interlaken Boulevard, was named for the only unmarried woman in the small boatload of settlers that arrived at historic Alki Point in September 1851—Seattle's first white inhabitants. Life on the barren point was so depressing that some of the married women wept, but the curious Louisa Boren spent her time exploring the land, collecting shells, and studying the shrubbery and the cedar trees that were soon chopped down to make her first home.

Site of Catherine Blaine's School, First Avenue, between Columbia and Cherry. A tablet marks the location of the first school in town, a tiny frame house where Seattle's first teacher taught from 1854–56, when Indian troubles forced it to close. Since it wasn't considered safe to spend the nights in town, every evening after classes Blaine would row back to her hus-

NAL-REGISTER Medina, NY Monday April 1, 1985

Native Enjoys Career In Writing



Pam McAllister

In 1982, Pam McAllister, daughter of Helen and Arden McAllister of 116 Highland Ave., edited the anthology "Reweaving the Web of Life: Feminism and Nonviolence" (New Society Publishers, Philadelphia). She never dreamed it would be the beginning of a modest career as a public speaker, but since the book's publication McAllister has given readings and lectures in New York City, Boston, Toronto, Buffalo, Rochester, Chicago, Washington, D.C., Iowa City and at Brown University and Princeton.

Recently, she spoke in Baltimore at Johns Hopkins University and Goucher and was guest lecturer for a conference sponsored jointly by American Friends Service Committee and the Women's International League for Peace and Freedom.

"Reweaving the Web of Life" has had its own success. It is now in its fourth printing and is used extensively in colleges and by church, peace and women's groups. The book is selling well in English-speaking countries including Australia and New Zealand. "Reweaving" is currently being translated into Swedish and negotiations are underway for translations by publishers in Japan, Holland and Quebec.

In a more recent publishing venture, McAllister wrote the introduction to "A Sex Revolution," an 1893 novel republished by New Society Publishers last November. In the novel, mothers rise up en masse to govern the world in order to establish peace on earth for their children. Her introduction is a modern feminist look at this idea with research on the life of the author, Lois Waisbrooker, who challenged both church and state in Victorian America.

In addition to writing and public speaking, Pam is the coordinator of the Brooklyn Women's Anti-Rape Exchange (BWARE) in New York City. BWARE provides counseling and referral services for rape survivors and their families as well as community education on the issue of sexual assault.

McAllister graduated from Medina High School in 1969 and from Lycoming College in Williamsport, Pa. in 1973.

District of Washington,
United States Circuit Court,
February Term, 1902.

Wais Brooker, U.S. Attorney Case

There is a small amount of material on a second page not copied - not very important.

The Grand Jurors of the United States, chosen, selected and sworn in and for the said District of Washington, upon their oaths present: That Lois Waisbrooker, late of the Village and Settlement of Home, in the County of Pierce, State and District of Washington, on the 4th day of December, 1901, at said Village of Home, County, State and District aforesaid, one certain obscene, lewd, lascivious and indecent publication, to-wit, a newspaper and periodical of an indecent character, which said newspaper and periodical was intended for general circulation, addressed to a certain person, to-wit, E. W. Lane, 225 Pine St Ballard Wash, and to divers and numerous other persons, whose true names are to the Grand Jurors unknown, unlawfully did knowingly deposit and cause to be deposited in the postoffice thereat, to-wit, the postoffice at the Village of Home, Pierce County, State and District of Washington, for mailing, that is to say, a copy of a certain obscene, lewd, lascivious and indecent publication and newspaper of an indecent character entitled and called "Clothed With The Sun", the same purporting to be a copy of No. XI of Vol. II, and to be published at Home, Wash. December, 1901, which said publication and newspaper then and there contained, among other articles therein, one article under the heading and entitled "The Awful Fate of Fallen Women", which said article was and is obscene, lewd, lascivious and indecent, and is so obscene and indecent that the same would be offensive to the Court here and improper to be placed upon the records thereof; wherefore, the Grand Jurors aforesaid do not set forth the same in this indictment; she, the said Lois Waisbrooker, at the time of so depositing and causing to be deposited the said newspaper and publication in the said postoffice then and there well knowing its character and contents, and the character and contents of said ar-

Her obscenity was an article on syphilis.

United States of America,
District of Washington, } ss,
City of Tacoma

Be it Remembered, *That on this* 11th *day of* March *, A. D.* 1902, *before me, a Commissioner duly appointed by the* District *Court of the United States for the said District of Washington, personally came* Lois Waisbrooker, Fannie Minor, M. V. Dadisman

and jointly and severally acknowledged themselves to owe the United States of America the sum of Three Hundred *Dollars, to be levied on their goods and chattles, lands and tenements, if default be made in the condition following, to-wit:*

The Condition *of this Recognizance is such that if the said* Lois Waisbrooker *shall personally appear before the* Circuit *Court of the United States, in and for the District aforesaid, at* Tacoma *on the* 1st *day of the next regular term thereof,* and from day to day thereafter until discharged by law. *and then and there to answer the charge of having, on or about the ... day of* ~~July~~ ~~1902~~, *within said District, in violation of Section* 3893 *of the Revised Statutes of the United States, unlawfully* sending obscene literature through the mails.

and then and there abide the judgment of said Court, and not depart without leave thereof, then this recognizance to be void, otherwise to remain in full force and virtue.

Lois Waisbrooker [SEAL]
Fannie Minor [SEAL.]
M. V. Dadisman [SEAL.]
[SEAL.]

Taken and acknowledged before me on the day and year first above written.

M. L. Clifford [SEAL.]

Commissioner of the ~~Court of the~~ *United States for the District of Washington.*
At Tacoma,

UNITED STATES OF AMERICA,)
District of Washington,)
United States Circuit Court,)
February Term, 1902.)

Mattie D. Penhallow

The Grand Jurors of the United States, chosen, selected and sworn in and for the said District of Washington, upon their oaths present: That Mattie D. Penhallow, late of the Village and settlment of Home, in Pierce County, State and District of Washington, on the 10th day of December, 1901, at said Village of Home, County, State and District aforesaid, one certain obscene, lewd, lascivious and indecent publication, to-wit, a newspaper and periodical of an indecent character, which said newspaper and periodical was intended for general circulation, addressed to a certain person, to-wit, C. W. Lane, 225 Times St ~~Ballard~~ enclosed in an envelope addressed to the Postmaster at Ballard, Washington, ~~Wash~~, and to divers and numerous other persons, whose true names are to the Grand Jurors unknown, unlawfully did knowingly deposit and cause to be deposited in the postoffice thereat, for mailing and delivery, to-wit in the postoffice at the Village of Home, Pierce County, State and District of Washington, that is to say, a copy of a certain obscene, lewd, lascivious and indecent publication and newspaper of an indecent character entitled and called "Clothed With The Sun", the same purporting to be a copy of No. XI of Vol. II and to be published and issued at Home, Wash., December, 1901, by Lois Waisbrooker, editor and publisher, which said publication and newspaper then and there contained, among other articles therein, one article under the heading and entitled "The Awful Fate of Fallen Women", which said article was and is obscene, lewd, lascivious and indecent, and is so obscene, indecent and of such length that the same would be offensive to the Court here and improper and inconvenient to be placed upon the records thereof, wherefore, the Grand Jurors aforesaid do not set forth the same in this indictment; she, the said Mattie D. Penhallow, at the time of so depositing and causing to be deposited the said newspaper and publication in the said

P. M. Ballard, Wash.

Dear Sir,

I find upon further inquary that the paper Clothed With the Sun was sent to C. W. Lane 225 Pine St, instead of Times. The correction will be mad on publishers books. I send you a copy of the paper. Will you please see that the subscriber gets it

Resp'y

M. H. Penhallow
P. M.

FRANK E. PELLS, Postmaster. JESSIE M. LOONEY, Asst. P. M.



Ballard, Wash. 12/6 1901

P.M. Home Wash.

Sir: Paper "Clothed with the Sun" addressed to C W Lane #225 times street has not been received.

Please have publisher fill out blank that I sent you and return it to me

(over)

Very respectfully,

Frank E. Pells, P. M.

United States of America,
District of Washington, } ss.
City of Tacoma

Be it Remembered, *That on this* 11th *day of* March *, A. D.* 1902, *before me, a Commissioner duly appointed by the* District *Court of the United States for the said District of Washington, personally came* Mattie Penhallow, Fannie Minor, M. V. Dadisman

and jointly and severally acknowledged themselves to owe the United States of America the sum of Three Hundred *Dollars, to be levied on their goods and chattles, lands and tenements, if default be made in the condition following, to-wit:*

The Condition *of this Recognizance is such that if the said* ~~Lo~~ Mattie Penhallow *shall personally appear before the* Circuit *Court of the United States, in and for the District aforesaid, at* Tacoma *on the* 1st *day of the next regular term thereof,* and from day to day thereafter until discharged by Law *and then and there to answer the charge of having, on or about the* *day of* ~~July~~ 1902, *within said District, in violation of Section* 3893 *of the Revised Statutes of the United States, unlawfully* sending obscene literature through the mails

and then and there abide the judgment of said Court, and not depart without leave thereof, then this recognizance to be void, otherwise to remain in full force and virtue.

Mattie Penhallow [SEAL.]
Fannie Minor [SEAL.]
M. V. Dadisman [SEAL.]
[SEAL.]

Taken and acknowledged before me on the day and year first above written.

M. L. Clifford [SEAL.]
Commissioner of the ~~Court of the~~ *United States*

No. ....

IN THE
United States Circuit Court
FOR THE
DISTRICT OF WASHINGTON.
WESTERN DIVISION.

United States
Plaintiff

vs.

Con Kallow
Mattie D.
Defendant

Verdict

Filed 15 [illegible] A. D. 1907
[illegible] Clerk.
By [illegible] Deputy.

IN THE UNITED STATES CIRCUIT COURT FOR THE DISTRICT OF WASHINGTON,

EASTERN DIVISION.

United States of America, Plaintiff,	.	
-vs-	.	No. [illegible]
Charles E. Owen, et al, Defendants.	.	Order.

The defendants in this case having been arraigned and plead not guilty, and it appearing to the Court that they are residents of the Western Division of this District, and they having preferred the request that any trial of their case be had in that Division, and the Court being fully advised in the premises, said case is ordered transferred to the Western Division. It is further ordered that the prisoners, in the event of no bail being furnished, be removed to the Western Division for custody, keeping and trial.

Done in open Court this 25th day of September, 1901.

C. H. Hanford,
Judge.

(E 23)

FORM NO. 499.

No. 495

IN THE Circuit COURT
OF THE UNITED STATES
FOR THE
DISTRICT OF WASHINGTON,
Eastern Division.

THE UNITED STATES
vs.
Charles L. Govan
et al

Order

Bail #1000-each for appearance Feby. term. 1902.
Filed Sept. 26th, 1901
A. Reeves Ayres
Clerk
By Francis C. Nash
Deputy

WILSON R. GAY,
UNITED STATES ATTORNEY,
SEATTLE, WASHINGTON.

MARSHAL'S RETURN.

I have served this writ by mail O. A. Yerdin, E. H. Allen, M. V. Wadsworth, ... Hardesen, L. J. Morton ... Washington

this 3rd day of March A.D. 1902

E. S. Cole
U. S. Marshal.

Deputy U. S. Marshal.

Mail Subp. fee $2.50

No.

SUBPŒNA

U. S. Circuit Court
NINTH CIRCUIT,
DIST. OF WASHINGTON.

United States
vs.
Chas. L. Govan

Filed this day of A. D.

FILED IN THE U. S. CIRCUIT COURT
MAR 5 1902

Clerk.

By Deputy Clerk.

Criminal Docket No. 1202

52

No. 64

REGISTER—CRIMINAL ACTIONS.

United States Circuit Court, District of Washington.

Pioneer Bookbindery, Tacoma, Wash.

ATTORNEYS | TITLE OF CAUSE | NATURE OF ACTION

United States

FOR PLAINTIFF | PLAINTIFF | Vio Postal laws

VS.

Mattie D Penhallow

FOR DEFENDANT | DEFENDANT

DATE, 18 1902 | PROCEEDINGS OF CAUSE

Mar 7 Indictment. Warrant issued
11 Bond filed. Plea not guilty. Continued
July 1902 14 Trial. Verdict not guilty.

Office of U. S. Marshal,)
:- SS.
District of Washington.)

I hereby certify that I received the within Writ on the 10th day of March, 1902, and personally served the same upon Mattie D Penhallow, at Tacoma, Washington, March 11, 1902; and that I now have her before the United States Circuit Court, in the City of Tacoma, Washington, as within I am commanded.

C. W. IDE,

U. S. Marshal.

By I. S. Davisson

Deputy.

Dated Tacoma,
Washington,
March 11, 1902.

Marshal's Fees $2.00

United States of America.

Circuit Court of the United States,

NINTH CIRCUIT, DISTRICT OF WASHINGTON.

United States

vs.

Chas L Goran et al

Subpœna.

The President of the United States of America,

To O. A. Verity, G. H. Allen, M V Daddisman, Frank Hartman, J J Morton

GREETING:

You are Hereby Required, *That all and singular business and excuses being set aside, you appear and attend before the Circuit Court of the United States, of the Ninth Judicial Circuit, in and for the District of Washington, to be held at the Court House of said Court, in the City of* Tacoma *County of* Pierce*, State of Washington, on the* 11th *day of* March *A. D.* 1902*, at* 10 *o'clock* a *M., then and there to testify in the above named cause, now pending in said Court, on the part of the above named* defendants*.*

And for a failure to attend as above required, you will be deemed guilty of contempt of Court, and liable to pay the party aggrieved all loss and damages sustained thereby.

Witness, *the Honorable MELVILLE W. FULLER, Chief Justice of the United States, and the seal of said Court, this* first *day of* March *in the year of our Lord One Thousand* ~~Eight~~ Nine *Hundred and* ~~*Ninety*~~ two*, and of our Independence the 12*5

A Reeves Ayres, *Clerk.*

54 By [illegible] *Deputy Clerk.*

FORM No. 168.

BACK OF COVER OF INDICTMENT

WITH

PLEA AND JUDGMENT.

Presented to the Court by the Foreman of the Grand Jury, in open Court, in the presence of the Grand Jury and filed in the United States Circuit Court.

Sept. 21st 1891

A. Reeves Ayres Clerk

By Frank C. Wash Deputy

No. 891

United States Circuit Court,

District of

Washington

THE UNITED STATES

vs.

Chas L. Govan et al

INDICTMENT FOR

Violation Sec 3893 R.S. as amended by Act Sept. 26, 1888

A TRUE BILL.

James Odgers

Foreman Grand Jury.

Filed , 189

Clerk.

Nelson R. Gay

U. S. Attorney.

No. 847

167

REGISTER—CRIMINAL ACTIONS.

United States Circuit Court, District of Washington.

ATTORNEYS	TITLE OF CAUSE	NATURE OF ACTION
	United States	
FOR PLAINTIFF	PLAINTIFF	
	VS.	Vio Postal Laws
FOR DEFENDANT	Lois Waisbrooker	
	DEFENDANT	

DATE, 1902	PROCEEDINGS OF CAUSE
May 9	Indictment. Warrant issued.
"	Plea not guilty. Bond. Continued.
July 14	Trial. Verdict guilty.
15	Sentence $100 f.

No. 823

153

REGISTER—CRIMINAL ACTIONS.

United States Circuit Court, District of Washington.

ATTORNEYS	TITLE OF CAUSE	NATURE OF ACTION
	United States	
FOR PLAINTIFF	PLAINTIFF	
	VS.	Unlawful use of mails
	Charles L. Govan, G. Morong, Jas W Adams, Jno Doe Larkin	
FOR DEFENDANT	DEFENDANT	

DATE, 1902	PROCEEDINGS OF CAUSE
	Transferred from Spokane
Mar 8	Dismissed on motion of U S Atty

No. 1510.

Postmasters should forward this Form carefully filled out

—TO—

Fourth Assistant Postmaster General,

Division of P. O. Inspectors and Mail Depredations,

WASHINGTON, D. C.

Affix here post office dating stamp as date of report by Postmaster.

SEC. 668. TO REPORT LOST MAIL MATTER, DOMESTIC AND FOREIGN, REGISTERED AND ORDINARY, AND ALL COMPLAINTS RELATING THERETO.

Postmasters and other postal officials must report without delay to the Fourth Assistant Postmaster General, Division of Post Office Inspectors and Mail Depredations, on "Form 1510", or by other detailed statement, and the reference of original papers when said form is not applicable, every complaint made to them, or which comes to their knowledge, of loss, damage, delay, wrong delivery, nondelivery, or improper treatment by postal employees of any article of mail matter, registered, ordinary, or parcel post, whether for delivery in the United States or transmitted therefrom for delivery in any foreign country, and the delay, improper treatment or loss of any mail matter in transit across the territory of the United States from one foreign country to another. This shall include all cases in which it is necessary to trace any article of mail matter to determine whether the same has been delivered or not, and also, all cases where some form of return receipt is required which has not been received. Similar report on said form or other detailed statement must be made to him of all losses or damage to mail matter, foreign or domestic, forwarded in bags or in bulk, and injured or destroyed in transit, by fire or water, or by the wreckage or burning of cars or of steamships, or by other accident; and also of all cases relating to mail matter despatched to or from the United States which may be made the subject of bulletins of verification issued by an exchange office on account of alleged loss, or of the damaged condition of said mail matter.

All cases of the rifling, robbery, or burning of mail, or post offices or postal cars, or any extraordinary loss or destruction of mail matter, as well as any accident or depredation of consequence requiring the immediate attention of Inspectors in Charge of Divisions, must be promptly reported as above set forth to the Fourth Assistant Postmaster General, Division of Post Office Inspectors and Mail Depredations, and also to the Inspector in Charge of the proper Division.

The reports under this section by the Railway Mail Service, shall be made through the respective Division Superintendents of that service.

REPORT ON REGISTERED OR ORDINARY MAIL MATTER, DOMESTIC OR FOREIGN.

What is the nature of the complaint—loss, damage, delay, rifling, wrong delivery, non-delivery, or other irregularity?	
LETTER OR PACKAGE	
REGISTERED OR ORDINARY (or Parcel Post)	
Date of mailing (AND HOUR, if known)	Dec. 2, 1901
By whom was the letter or packet sent? Give exact local or street address.	Lois Waisbrooker Home, Wash
Post office, County, and State where it was posted. (If in a foreign country, give Post Office, Province, and State.)	
To whom and to what office was it directed? Give address in full, including street and number, if in a large town, and in other cases give Post Office, County (or Province), and State.	C. W. Lane Ballard, Wash.
If a Packet, describe CONTENTS minutely, and state true value.	
If a Parcel Post Packet, to what United States Exchange office was it forwarded; and by what route?	
Name and address of the person making this complaint, and date when made.	C. W. Lane, 225 Times St
Has previous inquiry been made on this subject? If so, when and how?	

5-2694

District of Washington,)
United States Circuit Court,)
September Term, 1901.)

The Grand Jurors of the United States, chosen, selected and sworn in and for the said District of Washington, upon their oaths present: That Charles Govan, G. Morong, James W. Adams, and Jno Doe Larkin whose true name is to Grand Jurors unknown, late of the village and settlement of Home, in Pierce County, District of Washington, on the 30th day of January, 1901, at said Village, County and District, one certain obscene, lewd and lascivious publication, to-wit, a newspaper of an indecent character, addressed to a certain person, to-wit, C. L. Tayland, unlawfully did knowingly deposit and cause to be deposited in the post-office thereat, to-wit, the postoffice of Home, for mailing, that is to say, a copy of a certain obscene, lewd and lascivious publication and newspaper of an indecent character entitled and called "Discontent", the same purporting to be a copy of number 24 of Volume 3 of that publication and purporting to have been issued and published on January 30th, 1901, which said publication and newspaper is so obscene and indecent that the same would be offensive to the Court here and improper to be placed upon the records thereof, wherefore, the Grand Jurors aforesaid do not set forth the same in this indictment; contrary to the form of the statute in such case made and provided, and against the peace and dignity of the United States.

And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present: That Charles L. Govan, G. Morong, James W. Adams and John Doe Larkin, whose other or true name is to the Grand Jurors unknown, late of the village and settlement of Home, in Pierce County, District of Washington, on the 23rd day of January, 1901, at said Village, County and District, one certain obscene, lewd and lascivious publication, to-wit, a newspaper of an indecent character, addressed to a certain

person, to-wit, J. L. Wayland, unlawfully did knowingly deposit and cause to be deposited in the postoffice thereat, to-wit, the postoffice of Home, for mailing, that is to say, a copy of a certain obscene, lewd and lascivious publication and newspaper of an indecent character entitled and called "Discontent", the same purporting to be a copy of number [illegible] of Volume [illegible] of that publication, and purporting to have been issued and published on January 23rd 1901, which said publication and newspaper is so obscene and indecent that the same would be offensive to the Court here and improper to be placed upon the records thereof, therefore, the Grand Jurors aforesaid do not set forth the same in this indictment; contrary to the form of the statute in such case made and provided, and against the peace and dignity of the United States.

Witnesses:

J. L. Wayland

Wilson R. Gay
United States Attorney

Edward E. Cushman
Assistant United States Attorney.

MARSHAL'S OFFICE.

United States of America, District of Washington.

In obedience to the within warrant, I have the body of the said Chas. Govan Jas W Adams & Jas E Larkin *before the Honorable the Circuit Court of the United States of the Ninth Circuit, in and for the District of Washington, this* 25th *day of* September *, A. D.* ~~189~~ 1901 and I have been unable to find the within named G. Morone

[illegible]
U. S. Marshal.

F. L. Crosby
Deputy U. S. Marshal.

Marshals fees. $169.84

United States of America.

DISTRICT OF WASHINGTON.---ss.

The President of the United States of America,

To the Marshal of the United States of America, for the District of Washington, and to his Deputies, or any or either of them,

GREETING:

Whereas, *at a Circuit Court of the United States of America, of the Ninth Circuit, in and for the District of Washington, begun and holden at the City of* Spokane, *County of* Spokane *within and for the District aforesaid, on the* 21st *day of* September, *in the year of our Lord One Thousand* ~~*Eight*~~ Nine *Hundred and* ~~*Ninety*~~ One *the Grand Jury of the United States, in and for the said District, brought into the said Court, a true BILL OF INDICTMENT against* Charles Goan, G. Morong, James W. Adams and John Doe Larsen *for the crime of* Depositing in postoffice a copy of a certain lewd, obscene and lascivious publication *against the form of the statutes of the United States in such cases made and provided as by the said indictment, now remaining on file, and of record in said Court, may more fully appear; to which indictment the said* Charles Goan, G. Morong, James W. Adams and John Doe Larsen *ha*ve *not yet appeared or pleaded.*

Now, Therefore, *You are hereby commanded in the name of the President of the United States of America, to apprehend the said* Charles Goan, G. Morong, James W. Adams and John Doe Larsen *and* them *bring before the said Court, at the Court Room thereof in the City of* Spokane, *County of* Spokane, *said District, to answer the Indictment aforesaid.*

Witness, *the Honorable MELVILLE W. FULLER, Chief Justice of the Supreme Court of the United States, at the City of* Spokane *County of* Spokane, *in said District, this* 21st *day of* Sept., *Anno Domini* ~~*189*~~ 1901.

Attest: A. Reeves Ayres, *Clerk.*

By Frank C. Nash, *Deputy Clerk.*

This indictment is predicated upon Section ... R. S. which prohibits among other things the transmission by the use of the mails of the United States of any publication of an obscene, lewd or lascivious character. This inhibition of the statute does not necessarily prevent the sending through the mails publications attacking social or religious views or opinions, the sole intent of the act was to prevent the dissemination by the use of the mails of language calculated to incite lewd thoughts, lustful longings, lascivious gratifications or libidinous desires and to punish anyone who transmitted through the mails any language which would tend to incite any of such thoughts, longings, gratifications or desires. And any language used no matter how choice and selected the words employed which tend to incite lewd lustful, or libidinious thoughts is declared to be non mailable matter; and the law imposes a penalty upon anyonee knowingly mailing the same.

2.

This statute was not enacted, designed or intended to prohibit the publication of objectionable matter, its object is the prohibition and prevention of the circulation of such matter through the mails. You must not confound the fact that the paper in question was published or circulated by others if you find that to be the fact, or that the paper was antagonistic to social laws or religious tenets as having anything whatever to do with the case, because it has nothing to do with it. The question is whether the defendant deposited unlawful matter knowing it to be unlawful matter, as alleged in the indictment, in the United States mails for mailing and delivery.

3.

The Statute under which the defendant is indicted being a restriction of the liberty guaranteed every citizen of the United States by the Constitutional Bill of rights, it must be liberally construed and the defendant be given every benefit under the circumstances possible, and when any doubt or uncertainty arises in your minds as to the intent and meaning of the indicted article, or if there is doubt or difficulty in determining as to whether or not the article is obscene, 61

every doubt, difficulty and uncertainty must be given the benefit of the defendant.

4 IT is admitted in this case that the defendant deposited the paper on which this indictment is founded in the mails for transmission and delivery by use of that medium of conveyance. This alone is not sufficient to justify a verdict of guilty at your hands, but in addition thereto you must find, first, that at the time the defendant deposited the paper that she knew the contents thereof, and second, that the contents were as a matter of fact obscene. And if the Government has not proved these two additional facts to your satisfaction beyond a reasonable doubt, it is your duty to acquit the defendant.

5.

If you find from the evidence in this case that the defendant was not engaged in the mailing of objectionable matter; that she did not mail any other paper except one, the one on which this indictment is founded, and that said copy was mailed by her at the solicitation of a postal official, and that she would not have mailed the same had it not been for such solicitation; then it is your duty to acquit the defendant.

6.

Under these instructions from the Court you gentlemen are the exclusive judges of the facts in this case. You are to say as to whether or not the article relied upon is as a matter of fact obscene, the words used are not in themselves obscene. You are to determine as to whether or not the grouping of the words into sentences convey an idea of obscenity Do the ideas suggested by these sentences produce in the mind thoughts or desires forbidden to be conveyed by the statute. On the other hand you may find under these instructions the facts to be that the ideas conveyed by these articles in question are not obscene. You are at liberty to find that the tendency of the articles is to repel lustful desires or lewd thoughts and if you do so find your verdict should be for acquittal.

If you find in regard to any of these questions, there is reasonable doubt, then the defendant should have the benefit of the doubt and is entitled to an acquittal.

Tacoma, Washington, September 27, 1901.

Received from Laura F. Govan the sum of One Thousand Dollars ($1000.00), deposited in the Registry of the Circuit Court of the United States, for the District of Washington, Western Division, in lieu of bond for the appearance of Charles L. Govan in said Court, on the First Tuesday of February, 1902, at the hour of ten o'clock in the forenoon; and from day to day and term to term thereafter until discharged by the Court, to answer an indictment heretofore returned against him in the Eastern Division of said Court, in a case entitled The United States of America vs. Charles L. Govan, et al., No. 891.

A. REEVES AYRES
CLERK UNITED STATES CIRCUIT COURT
By James [illegible]
Deputy.

No. 891,

U.S. Circuit Court

Dist. of Washington.

The U. S. of America,

vs.

Chas. Govan, et al,

BENCH WARRANT

Filed Sept. 26th, 1901

A. Reeves Ayres Clerk.

By [illegible] Deputy Clerk.

PUGET SOUND PRINTING COMPANY, TACOMA, WASH.

In the United States Circuit Court

For the District of Washington.

WESTERN DIVISION.

United States of America

vs

Mattie D Penhallow

Defendant.

Tusley a

We, the jury empanelled in the above entitled case, find the defendant, Mattie D Penhallow, not guilty as charged in the indictment hearing

No. 863

United States Circuit Court,

Washington District of

THE UNITED STATES

vs.

Mattie D. Penhallow

INDICTMENT FOR

Violation Sec. 3893 R.S. as amended

A TRUE BILL.

C. Wynn
Foreman Grand Jury.

Filed ____________, 189__

Clerk.

Wilson R. Gay
U. S. Attorney.

FORM NO. 168.

BACK OR COVER OF INDICTMENT

WITH

PLEA AND JUDGMENT.

Presented by the foreman of the Grand Jury in open Court in presence of the grand jury and filed the seventh day of March 1902

A Reeves Ayres Clerk

By Anne D Bridges Deputy

Superior Judge C.M. [illegible] in court Feb. 23, 1917
Contempt of court [illegible] non-members.

L. Haiman
Elizabeth Bowle
George Allen
William Cotterell

Superior Judge Fletcher's court
Jan. 27, 1917
Mutual Home Ass'n. [illegible]

Regional Branches of the National Archives

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Washington, DC 20408

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NAME/TITLE	CORRES. SYMBOL	BUILDING, ROOM NO
[illegible]	TELEPHONE NO. [illegible]	DATE 3/26/86

GENERAL SERVICES ADMINISTRATION GSA FORM 14 (REV. 9-8

#2563 4 6

THE UNITED STATES OF AMERICA, } ss.
DISTRICT OF KANSAS,

In the District Court of the said United States, in and for the said District,

April *Term, 18*90

The United States of America,	INDICTMENT FOR
vs.	Sending obscene matter through the U.S. Mail.
Moses Harman.	R.S. Sec. 3893 as amended by Chap. 1039, 25 Stat at L. p. 496.
(Whose more full Christian name is unknown.)	

At the Term of the District Court of the United States of America, in and for the said District of Kansas, begun and held at Topeka, *in said District, on the* 14th *day of* April, *in the year of our Lord one thousand eight hundred and* ~~eighty~~ ninety,

Lewis County, Chehalis

Auditor's Office

Harmony Cooperative Association to the Public. Miscellaneous Records 4, File No. 12461.

Pierce County, Tacoma

Auditor's Office

Articles of Incorporation and Agreement of the Mutual Home Association. Corporations File No. 116811.

Deeds Book. Vol. 3.

General Index, Grantees. Vol. 7.

Platbook No. 9.

Superior Court of Pierce County, Clerk's Office

Civil File No. 31050, Oscar Engvall, Plaintiff, vs. John Buchie, . . . Complaint filed 1911.

Civil File No. 40242, State, ex rel. E. G. Berger, . . . vs. Louis Haiman, . . . Complaint filed August 22, 1916.

Civil File No. 41264, State of Washington . . . vs. Jay Fox, . . . Complaint filed April 6, 1917.

Civil File No. 41569, Joe's Bay Trading Co. . . . vs. Jay Fox, . . . Complaint filed August 8, 1917.

Civil File No. 43388, Oscar Engvall, . . . vs. Anna Haiman, . . . Complaint filed November 21, 1918.

Criminal File No. 21895, State of Washington vs. Jay Fox. Information filed August 19, 1911.

Criminal File No. 21902, State of Washington vs. Adrian Wilbers. Complaint filed July 17, 1911.

pertain to Home

Probate File No. 16089, In the Matter of the Guardianship of Arthur Blake Ellis, an incompetent. Petition filed August 15, 1922.

Probate File No. 17377, In the Matter of the Estate of Arthur Blake Ellis, deceased. Petition filed January 5, 1924.

Stock Ledger, 1900-1901. In possession of Mr. Ernest Lieseke, Freeland, Washington.

Tacoma Title Company. Abstract of Title, No. 63341. In possession of Mrs. Evadna Cook, Honolulu.

II. PRINTED SOURCES

A. GOVERNMENT DOCUMENTS

1. Federal Government

Communist and Anarchist Deportation Cases. Hearings before a Subcommittee of the Committee on Immigration and Naturalization, House of Representatives, Sixty-sixth Congress, Second session, April 21 to 24, 1920. . . . "Digest of Cases Deported on U. S. Transport 'Buford.'" Washington, 1920.

Department of the Interior, Census Division. Abstract of the Eleventh Census: 1890. Second edition, revised and enlarged, Washington, 1896.

I. W. W. Deportation Cases. Hearings before a Subcommittee of the Committee on Immigration and Naturalization, House of Representatives, Sixty-sixth Congress, Second session, April 27 to 30, 1920. . . . "Reports in the Cases of Various Aliens Transferred from Seattle, Wash., and Other Points to Ellis Island, N. Y., for Deportation, and Thereafter Released." Washington, 1920.

Kent, Alexander. "Cooperative Communities in the United States," U. S. Department of Labor Bulletin, VI, 35:563-646, July, 1901.

Weeks, Jos. D. "Report on Trades Societies in the United States," Miscellaneous Documents, House of Representatives, Forty-seventh Congress, Second session. Vol. 13, Part 20. Washington, 1885.

2. State Government, Washington

Ballinger, Richard A., and Arthur Remington. Ballinger's Annotated Codes and Statu ... ork, Francisco, 1910.

House Journal of the Eighth Legislature of ... ed by ington. . . . Spokane, 1903.

Some, of course, are for other colonies —

BIBLIOGRAPHY

I. MANUSCRIPT SOURCES

A. GOVERNMENT DOCUMENTS

1. Federal Government

United States Circuit Court, District of Washington, Western Division. File No. 846, United States vs. J. E. Larkin and J. W. Adams. FRC No. 74723, Accession No. 62a379, Federal Records Center, National Archives, Seattle. Indictment filed March 7, 1902.

_______. File No. 847, United States vs. Lois Waisbrooker. FRC No. 74723, Accession No. 62a37, Federal Records Center, National Archives, Seattle. Indictment filed March 7, 1902.

United States District Court, District of Washington. File No. 1914, United States of America, Plaintiff, vs. Charles L. Govan, Defendant. FRC No. 77443, Accession No. 62a400, Federal Records Center, National Archives, Seattle. Indictment filed December 21, 1900.

United States District Court, Western District of Washington, Southern Division. File No. 2439, United States vs. W. H. Kaufman. FRC No. 74883, Accession No. 62a379, Federal Records Center, National Archives, Seattle. Indictment filed April 12, 1918.

2. State Government

Charter of the Co-operative Commonwealth Company. Filed April 27, 1898. Secretary of State, Topeka, Kansas. Certified photocopy in possession of the author.

Laughton, Charles E., Papers (Acting Governor, 1891). Washington State Archives, Archives and Records Center, Olympia, Washington.

Lister, Ernest, Papers. State Governors' Papers, Washington State Archives, Archives and Records Center, Olympia, Washington.

SAY!

Taxes, Interest and Principal.

These are terms which are familiar to every adult in what we are too apt to call a "civilized" country. People have been so long used to being extorted by these, that those who are able to pay them and some who can't never see the wrong of forcing us to do so. My purpose is not to argue the question of the justice or the injustice in the payment of them but to have a few words to say to those who are in danger of losing their homes by the non payment of either of the above. To any one who has a home and feels the burden of taxes, to those who feel that they are giving their hard work in interest to support some idler in luxury, to those who feel the impossibility of paying the principal of the mortgage I would say There is a remedy to save your home. It is easily applied, sure in its result, possible right now and no governmental majority need be waited for. It is possible even for half a-dozen to unitedly retain their homes, if they WILL.

But you must see the injustice of either of these before you will ever try to rid yourselves of them.

If you still wish to pay $5 in taxes and receive something less than $1 in direct benefit, you are not ready to try this way to save your home. To see this get the Commissioner's report for Pierce Co for 1890 If you still can not see the great injustice of paying interest, which makes you work like a slave for that money shark to keep him in idleness you are not ready either.

Can you not see the terrible injustice of giving up all of your hard labor on your home for a paltry few hundred Dollars you have borrowed and possibly used most of it to improve the same.

Or possibly you never borrowed the money but the mortgage represents a payment not made by you to the former owner. Can you not see the injustice in making you give up your house with all you have paid and all your labor besides because you are unable in these close times to pay it. If you cannot then you are not ready to try this remedy.

But some of those who can see the iniquity in one or all of these are not ready either. Why? Too hoggish. What do I mean! Just this, like the fabled dog in the manger they cannot eat the hay and will not let the cow have any.

Say, you possibly have 80 acres or more of land and use how much, 10 acres, 20 acres—very few in this part use even so much as this. Now you must be willing to let go your hold to that part of the land you are not actually using as a home. Can you assent to this then you are possibly ready to apply the simple remedy. First stop paying Taxes, Interest, and never even pay the principal of the mortgage. But you say the law would soon sell my home for taxes or foreclose the mortgage and sell it to the highest bidder which is usually the mortgagee for the amount of his mortgage. That may be but you are still in possession of the home. Then what if you still stay there? You say that the sheriff would come and put you out of your home. Now shall I resist, you say. No do not resist but allow him to remove your things from the house to the road or some other place, but would he not have to stay quite a while to keep you out of the house again, and especially if two or three of your neighbors would stand by to help you as soon as the sheriff left. If a few, a very few indeed, would stand together they could do this easily.

One more point about this scheme, which if not attended to might work a slight injustice upon an innocent party. When your home is sold for taxes or mortgage some person might buy who wished to make a home on your place thinking you would vacate when he told you to do so. Now it would be better to insert a notice in the paper in which your land is advertised for sale advising no one to purchase it as they would not be allowed to take possession. For who would be so foolish as to buy a piece of land where there was ever

7

67A

68B

Subscription price, 10 cents per year.

Any person receiving this paper need not fear taking it from the office, as no bill will follow.

Address all communications to, "THE NEW ERA," Lakebay, Wash.

No great industry can be operated to-day, except by the co-operation of the workers, then as workers why not control the industry, and thereby control the products for themselves,

WANTED

Printers gardeners, shoemakers, and practical men and women in all the different trades, to unite their labors and capital in establishing industries under conditions, that will retain for the workers, the products of their labor. Such can be done by a number of families working under a co-operative system such as we present to you in this paper, study our principles closely, and see if it is to your interest to join those already here.

"Whether the forms and maxims of governments which are still in practice, were adapted to the condition of the world at the period they were established, is not in this case the question. The older they are the less correspondence can they have with the present state of things. Time and change of circumstances and opinions have the same progressive effect in rendering modes of government obsolete, as they have upon customs and manners. Agriculture, commerce, manufactures, and the tranquil arts, by which the prosperity of nations is best promoted, require a different system of government and a different species of knowledge to direct its operations, to what might have been the former condition of the world. Paine."

Will those receiving this paper favor us with the names and address of a few of their friends that they think might be interested, that we may send copies

... ... for a sufficient supply, but the President did not receive $400. per day, many a poor laborer would receive more than a dollar, that now works for less.

Did you ever stop and think of just how many benefits you receive from having a President or governor with all their servants? do so, then for the few benefits you receive (if any.) figure out what you pay for them.

"The remedy for the abuses of freedom is greater freedom". Gov. J. R. Rogers

Friend Rogers might better have said, the cure for the abuses of freedom is absolute freedom

Government means to govern. Then how can the people be free and be governed.

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"If, from the more wretched parts of the world, we look at those which are in an advanced state of improvement, we still find the greedy hand of government thrusting itself into every corner and crevice of industry and grasping the spoil of the multitude. Invention is continually exercised to furnish new pretences for revenue and taxation. It watches prosperity as its prey, and permits none to escape without a tribute.

"Paine."

"A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished.

The mutal dependence and reciprocal interest which man has in man, and all parts of a civilized community upon each other, create that great chain of connexion which holds it together.

The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost everything which is ascribed to government.

Government is no further necessary than to supply the few cases to which society and civillization are not conveniently competent; and instances are not wanting to show that every thing which government can usefully add thereto, has been performed by the common consent of society, without government". Thomas Paine

---

Keep your eye on the Dunkards; or," rather, let the government do so. A Dunkard society has bought 40,000 acres of land in an Indiana county (Brown), threaten to purchase all that is left and do away with court house and county officials— for which they have no use. This thing must not be permitted. Think of these modest, bearded men and bonneted women being allowed to do away with any part of this government for which our ancestors „bled and died!" what sacrilege" COMING NATION

The above satire on government is in keeping with the two and one half column article in the same issue defending a state socialistic form of government, that can and will restrict the natural rights of man just as effectively as the present one does. Listen to this logic "Man in society acting with the consent of his fellows, acquires the right to rule"

Those who consent, perhaps they may, but never the minority for they have not given, and will not give their consent to be ruled, and this class will always be an important factor in any form of government.

To the question, "under socialism what would hinder the majority from determining what religion, education, moral code, or system of sexual intercourse the majority shall practice or adopt", he says. "Common sense, enlightened public oppinion, increased toleration, and love of liberty, are some of the hindrances to such a cast iron system". Talk to me of common sense! when fourteen million voters fall over one another in a mad scramble for political pie Of enlightened public oppinion! when the Smiths Comstocks (et al) of our large cities are clamoring for more sunday laws, more restrictions of the freedom of the individual in almost every avenue of private life. Of increased toleration!

When even a state socialist will not grant freedom to the minority but will force his views upon them right or wrong. Of love of liberty! when the New York legislature can draft a bill organizing a board of censors to pass upon all articles written for the papers before they can be published. No! my socialistic friend authority is power and you may cover it over with the soft boxing gloves of socialism, and it may take more than fourteen rounds to knock liberty out of the ring but it gets there just the same.

O.A.V.

• • •

THE FIREBRAND.

For burning away the cobwebs of ignorance and superstition. The most radical, outspoken and fearless weekly paper published in the United States.

It advocates individual liberty, voluntary co-operative production and mutual assistance Eight pages, fifty cents per year. Sample copies free.

Address box 94. Portland, Oregon.

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going to be some doubt of his getting possession of it. But I would even suppose that there would be some one who might be so foolish as to wish to get into a controversy and would buy the title to your home. I would even suppose him to be placed in your house when you were placed on the road by the sheriff. Now comes the crowning point in the whole scheme. Let the owner and if possible one or two others go to the one who is in your home and say to him words to this effect. You can not live here in this community on this place. This man has worked hard to make him a home here and you have dispossessed him. Nothing you have here will be safe and every one here will see to it that you do not stay.

But Mr. — do you wish to live in this neighborhood? If so we and our friends here will assist in putting you up a house on a part of this land cov[ered] by your deed not in use by the owner and will help you to clear a spot of land for a garden &c. but we advise you not to force yourself into this community.

Now if you go about it right and even if you find such a rare case as the last given, you can make a friend out of him rather than an enemy. This is not a new scheme. It has succeeded in Ireland and in other places where tried.

The Irish people had the back of landlordism broken by this scheme—but they were fooled by Parnell the agitator into being law abiding citizens and so they went back to paying rent and suffering starvation. Come and talk with us if you live near by.

G.E.A.
George Herbert Allen

The Trades' Council of Spokane Wn. have passed resolutions denying the reports being circulated throughout the country that workers were in demand in that city. There is now only sufficient work and wages to furnish the indispensable necessities of life to those there. So says the Freemen's Labor Journal.

Either cease to worship a political god, or the Deity. Be consistent. (Utopian) Bro. Thomas, both will have to cease be[...]

[illegible]

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We would be glad to exchange with any paper willing to do so, and any paper giving us a notice and sending a marked copy, will receive like favor in return.

* * *

If we examine, with attention, into the composition and constitution of man, the diversity of talents in different men for reciprocally accommodating the wants of each other, his propensity to society, and consequently to preserve the advantages resulting from it, we shall easily discover that a great part of what is called government is mere imposition. Thomas Paine.

The commissioners of Pierce County are in a wrangle over the boodle that the tax payers have gathered and placed at their disposal.

The Tacoma Ledger says that it requires Mr. Holmes, one of the commissioners, daily attendance at the court house to attend to the calls of paupers.

Wonder if that is the prosperity that was to come with King William's reign.

Woman has a full right by nature to all the freedom that man might ask for. Progressive Thought.

Dr. M. RASNICK

SURGEON DENTIST

Wishes to announce his return to HOME COLLONY, where he has established a fully equipped Dental Office and is prepared to accept Patients and perform all kinds of Dental Operations by a new method absolutely painless

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P. S. Appointments must be made in advance by Mail or by Phone

Dr. M. RASNICK

(Martin)

may enjoy them, and the people will not have to be asked to love their country.

They will then have an interest in it's defense if invaded. The miserable farce of to-day will be swept away and all things become as new. O. A. Verity.

WHY I AM AN ANARCHIST.

We find ourselves in a world of conflicting ideas, and every person who has individuality enough developed to be more, in human life, than a domestic animal or lifeless machine, must align himself with others who hold the same opinion, whether he will or not, and then he is in the view of others and perhaps in his own view, labeled with the name of the idea he holds. So we find that nearly every person is labeled, and some persons who have a number of labels.

Finding that we must be something must hold to certain ideas and work for certain ends — if we work at all, or amount to any more in human life than an ox, or an ax, it very naturally follows that we will adapt and work for the prevalence of such ideas as will bring us the greatest happiness, now or bye and bye. That is why I am an Anarchist. I am convinced that to work for the realization of the Anarchist ideal will bring me more satisfaction, that an adherence to, or working for any other ideal would bring me.

But every one should be able and willing to give a reason for the "faith that is within him," and I will try and do so.

I find myself in a world of sunshine and shade, of joy and sorrow; of happiness and woe. All around me I see fellow beings, beings that are constituted very much as I am, have similar desires, hopes and aspirations. I find that they are constantly trying to gratify these desires; to realize their hopes and attain to that for which they aspire. I find further that they can do these things only by exploiting inorganic nature, and by assisting each other. I find that as things are now, these beings instead of mutually assisting each other are constantly striving to injure each other, not that they take delight in the suffering of a fellow, but because they see no other way of satisfying their desires and aspirations. They think this state of affairs wrong, and are constantly clamoring for a change, but have not yet learned the great fundamental fact human solidarity — of our interdependence.

Long have the various members of the human family sought to adjust themselves to environment, and of late have begun to endeavor to adjust the environment to suit themselves. All mankind craves for freedom, but most of the people have sought to gain freedom by subjugating others, or by restricting all alike. They have not learned that they cannot be free while they are holding others, or while they seek to restrict the freedom of others.

No one desires to be injured, and yet no one can be secure from injury as long as they injure others.

We all wish to be free from injury.

I crave freedom, I see that others want the same condition, and I know that my freedom can be made secure only by the freedom of all others.

I know of no other ideal but Anarchy that if realized, would secure freedom to me, and to all others, therefore I am an Anarchist.

I long for plenty; for a sufficiency of the material necessities of life to make it possible for me to satisfy all my physical cravings, and I know that all others want the same thing. I see that the earth yeilds abundantly; that it is possible for human beings to produce all the material necessities required to satisfy their physical cravings, and that if they would stop restricting and interfering with each other and turn their attention to production and mutual assistance, they could have every material comfort they desire.

Anarchy is the only theory that, if put into practice, would secure this abundance and at same time secure full liberty. Consequently I am an Anarchist.

The New Era.

VOL. 1 70 LAKEBAY, WASH. MARCH, 1897 NO. 1.

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In launching this paper upon the reading public, we have no excuse to offer other than a desire to put our little mite into the contribution box for a better and happier condition of things than now exists. The unhappiness that is abroad in our land to-day has a natural cause for its existence. To change the effects from unhappiness, to happiness, we must change the cause. While there is a diversified opinion as to what that cause is, yet if we will base our judgement upon unbiased, logical reasoning, ever keeping justice in view, there will be but little room to err.

In discussing elements of freedom, it becomes necessary to establish the foundation of the structure, upon basic principles, that are within themselves self-evident truths.

This being done, if one will but follow with an unprejudiced mind, and with a view of treating all questions justly, the solution of our most difficult problems would become very easy.

The apparent inability of some of us to reason justly or in allowing our prejudices to sway us, while others from a motive of supposed present or future, gain or power, fail to grasp the true logic of these questions, drifts us into a set of conditions that are untrue, illogical and antagonistic to the happiness of men and women.

If these elements in the social organization could be convinced that absolute freedom would produce increased happiness and comforts in all the conditions of life, anarchy would soon become a universally tried system.

Unfortunately however these [illegible] teristics in the human make-up [illegible] ist, and all reform measures must [illegible] mapped on a line of progress, expecting to conflict with such minds, and [illegible] pate ahead means and measures [illegible] final overthrow of unjust and [illegible] conclusions.

Upon those who are earnestly [illegible] for a right solution to lifes pr[illegible] and who have that rare quality [illegible] up their pet theories the instant reason has shown them to be wrong, must [illegible] volve the duty, of righting the [illegible] man and bearing the blunt of the [illegible] in striking from human beings [illegible] ing chains of slavery.

While men may differ in their opinions, yet in differing they may be [illegible].

Therefore let reason be met with reason, and the result will be, truth [illegible] conquer. The columns of this paper will be open to the discussion of any topic that tends to better mankinds condition, and to give them the absolute freedom that is theirs by right, and that no generation, of the past, present, or future, may in any manner abridge.

Yours, for humanity
O. A. Verity.

Our legislators have succeeded in grinding out several hundred infringements upon the rights of the citizens, they would probably have continued for some time yet had their pay not stopped. That is the best way to quiet officials. Stop their pay by refusing to pay taxes.

... land ...

... as long as the member lives.

For instance A pays into the treasury, $11.00, $10.00 covering the cost of one acre of land (present cost) and $1.00 for the certificate; a certificate of membership is then issued giving him exclusive right to use and occupy any acre of land he may choose, just as long as he keeps up the taxes on the tract chosen.

The improvements being the product of his labor, is his to do with just as he may choose, sell or dispose of in any way agreeable to himself.

Should B come in as a member pay his $11 and not choose his land but buy A's improvements, A could then surrender his right to his tract of land to the association and the association would then issue B a lease for A's tract, but A having sold his improvements if he ever comes back again at some future time, will have the acre that B paid for, but did not choose to make a home upon.

The cost of a membership being equal to the cost of the land chosen the association neither makes nor looses in the transaction.

At the death of any member who does not bequeath his, or her improvements to another and leaves no wife, husband, or child, his or her tract of land will then be open to any one applying for a membership, and at the cost of only $1 for the certificate of membership

Any land deeded to the association as a gift will in turn be open to free membership.

The association being a land holding company only, that being its main object, and the securing the right to its members to the use and occupancy of the land they may choose will place itself outside of any litigation in the courts, thereby making the home safe

Two or more members can law away all their products but the land will not be holding in any way to pay for their litigation

The freedom of the individual in all things is maintained, the association does not interfere in any way with the religous, political, or private belief of its members,

A group of socialists here can have their officers, by laws, rules, and any regulations they may choose, but they can not force their ideas upon others who think and act differently So with all other classes of reformers, the individualist, communist, anarchist, etc. have the opportunity to perfect their ideas, and working side by side, the one that proves in practice, to produce the most comfort and happiness to its members, will, without doubt, receive the heartiest support from all

In this association the power to levy tribute upon its members, is absent.

We have platted our land into blocks of four acres each, with a 60 foot street around them and along the water front have laid out a street so all can get to the water.

Friends, these are principles that we believe are right; we believe they are in accord with the views advanced by those who are battling for true liberty for mankind.

We believe it to be the highest ideal capable of attainment at the present time, and one capable of keeping pace with the most progessive age

Those here have selected one acre for each family in front as a residence lot and have left the rest to be chosen back thus giving later comers a chance for a home nearer the water yet one can choose where they wish

The voluntary acts of mankind are the ones that makes the most progress toward a higher and nobler condition in their lives.

The more restriction you place upon the movements and desires of human beings, the greater the unhappiness of the people, and the more they will resent it.

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PROPOSED, ARTICLES OF INCORPORATION AND AGREEMENT OF THE "MUTUAL HOME ASSOCIATION."

Be it remembered that on this...... .... 1896, We the undersigned have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be, The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joe's Bay, Pierce Co. Wash. and this association may establish in other places in this State, branches of the same where two or more persons may wish to locate.

Any person over the age of 16 years may become a member of this association by paying into the treasury, a sum equal to the cost of the land he or she may select, and $1.00, for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees elected as may be provided by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets), upon payment annually into the treasury of the association, a sum equal to the taxes assessed against the tract of land he or she may hold; and his or her share of the current expenses of association.

All money recieved from membership shall be used only for the purchase of land. The real estate of this association shall never be sold, mortgaged, or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

All certificates of membership shall be for life.

Upon the death of any member, a certificate of membership will be issued covering the land described in certificate of membership of deceased.

1st, To person named in will or bequest, 2d, wife or husband, 3d children of deceased, if there is more than one child they must decide for themselves inside of 6 mo. which is to have said certificate. A failure to do so will forfeit all rights.

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Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This certifies that..........has paid into the treasury of the MUTUAL HOME ASSOCIATION the sum of $ .... which entitles .... to the use and occupancy for life of Lot .. Block .. as platted by the association upon complying with the articles of agreement.

PRES.

SEC'Y.

We believe that all natural opportunities should be absolutely free, and that land is the most essential to the maintainance of life, and happiness of human beings.

We have formulated a plan, whereby those interested in making a home for themselves with good surroundings and at the same time place a small area of land outside the realms of speculation and its evil effects, can do so.

We propose to do this by incorporating as an association, so that all land may be deeded direct to the association thereby putting it out of the power of any one individual, to sell, mortgage or dispose of the land, as might be done were there individual deeds.

The safety of the home is maintained and the opportunity to build upon and

improve the land chosen is open to do so as long as the member lives.

For instance A pays into the treasury, $11. 00, $10. 00, covering the cost of one acre of land (present cost) and $1.00 for the certificate; a certificate of membership is then issued giving him exclusive right to use and occupy any acre of land he may choose, just as long as he keeps up the taxes on the tract chosen.

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No great industry can be operated today, except, by the co-operation of the workers, then as workers why not control the industry, and thereby control the products for themselves,

WANTED

Printers, gardeners, shoemakers, and practical men and women in all the different trades, to unite their labors and capital in establishing industries under conditions, that will retain for the workers, the products of their labor. Such can be done by a uumber of families working under a co-operative system such as we present to you in this paper, study our principles closely, and see if it is to your interest to join those already here.

"Whether the forms and maxims of governments which are still in practice, were adapted to the condition of the world at the period they were established, is not in this case the question. The older they are the less correspondence can they have with the present state of things, Time and change of circumstances and opinions have the same progressive effect in rendering modes of government obsolete, as they have upon customs and manners. Agriculture, commerce, manufactures, and the tranquil arts, by which the prosperity of nations is best promoted, require a different system of government and a different species of knowledge to direct its operations, to what might have been the former condition of the world. Paine."

Will those receiving this paper favor us with the names and address of a few of ther friends that they think might be interested, that we may send copies

The wants of mankind compels them to labor for a sufficient supply, but if the President did not receive $400. per day. many a poor laborer would receive more than a dollar, that now works for less,

Did you ever stop and think of just how many benefits you receive from having a President or govenor with all their servants? do so. then for the few benefits you receive (if any.) figure out what you pay for them.

"The remedy for the abuses of freedom is greater freedom". Gov. J. R. Rogers.

Friend Rogers might better have said. the cure for the abuses of freedom is absolute freedom

Government means to govern. Then how can the people be free and be governed.

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"Paine."

The New Era.

VOL. 1 LAKEBAY, WASH. APRIL, 1897 NO. 2.

GOVERNMENTAL TRIBUTE.

From away back in the dark ages, up to the present time it has been the object of man to prey upon his fellow man.

At first the brute force in man predominated, ever driving the lesser, or weaker number to the wall. Ever thriving upon the enforced tribute that was mercilessly taken from the weak by the strong.

Gradually, however, a change took place. No longer the high-way brigandage, system of collecting the spoils, was deemed the fashionable thing for the semi-civilized nations to indulge in.

They soon developed a form of government, that accomplished the same purpose, but left the crime fastened upon a greater body of the people concerned.

If at any time, resistance, to the payment of the tribute was met with, all the pharaphanelia of war was called into action to subdue them.

Again history tells us of a change.

A union of weaker nations, to resist the encroachments of the heretofore strong, upon the rights of the individual became a reality. Men that could see that oppression from kings was just as hard to bear as that from brute force championed the cause of liberty, as they then saw it.

War was no longer power. At any time nations might combine, with nations, to resist, and they who were strong to-day might become the weakest to-morrow.

Then it was that cunning took the place of war. All the sophistry was called into action to induce the producing class into a belief that it was a duty they owed to their country to pay the tribute exacted of them. Yearly the conditions became worse. The people became restless. It gradually became harder to make a living. The home often became a sacrifice to satisfy the ever increasing demands of a government. A system of direct tax, which would at times cause a revolt, was soon replaced by the more scientific, and modern, tariff, or indirect tax.

Yet to-day we find, under our modern system of government that crime, misery, and unhappiness is abroad in our land. While we raise a plenty to eat, men starve. While we produce plenty to wear, thousands go clothed in rags.

Men toil long hours, earnestly trying to build themselves a home, that they in old age may have a quiet retreat from the struggle for an existence. Yet we know, that thousands of homes are yearly swept into the ever hungry maw of a tribute, exacting government.

Liberty loving men and women are sounding the alarm.

Those who can see, that even in a boasted free land, the majority may be as despotic as a king. That the result of their cunning sweeps into the hands of our modern brigands just as effectively the products of honest toil as in days of yore, are now calling a halt.

Their liberties have been invaded and they resist,

It need not be expected, that men and women, will quietly submit to oppression. Our forefathers resisted the extortinate demands of their mother country, and there is yet a spark of their spirit left, slumbering though it may be.

Give us conditions that produce happiness and content. Let us have freedom in place of restraint, Let us have the products of our toil instead of the smaller portion. Give us a chance to build homes, with an assurance that w.

ARTICLES OF INCORPORATION

AND AGREEMENT

OF THE

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A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets,) upon payment annually into the treasury of the association, a sum equal to the taxes assessed against the tract of land he or she may hold; and his or her share of the current expenses of association.

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PRES.

SECY.

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WANTED.

Any person, who is in accord with the above agreement, and who is a practical canner, one who understands canning fish, fruit, and vegatables; to correspond with the undersigned.

There is no doubt, but what a good cannery could be made a profitable industry here. We have an abundance of fish in season; a splendid fruit country, while peas and beans can be grown in abundance.

The people could keep one in operation a good share of the year and at the same time have a home market for their products. Will those interested, and knowing the name and address of a canner inform us.

O. A. Verity. Lakebay, Wash

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may enjoy them, and the people will not have to be asked to love their country. They will then have an interest in its defense if invaded. The miserable farce of to-day will be swept away and all things become as new. O. A. Verity.

WHY I AM AN ANARCHIST.

We find ourselves in a world of conflicting ideas, and every person who has individuality enough developed to be more, in human life, than a domestic animal or lifeless machine, must align himself with others who hold the same opinion, whether he will or not, and then he is in the view of others, and perhaps in his own view, labeled with the name of the idea he holds. So we find that nearly every person is labeled, and some persons who have a number of labels.

Finding that we must be something must hold to certain ideas and work for certain ends — if we work at all, or amount to any more in human life than an ox, or an ass, it very naturally follows that we will adapt and work for the prevalence of such ideas as will bring us the greatest happiness, now or bye and bye. That is why I am an Anarchist. I am convinced that to work for the realization of the Anarchist ideal will bring me more satisfaction, that an adherence to, or working for any other idea would bring me.

But every one should be able and willing to give a reason for the "faith that is within him," and I will try and do so.

I find myself in a world of sunshine and shade; of joy and sorrow; of happiness and woe. All around me I see fellow beings; beings that are constituted very much as I am, have similar desires, hopes and aspirations. I find that they are constantly trying to gratify these desires; to realize their hopes and attain to that for which they aspire. I find further that they can do these things only by exploiting inorganic nature, and by assisting each other. I find that as things are now these beings instead of mutually assisting each other are constantly striving to injure each other, not that they take delight in the suffering of a fellow, but because they see no other way of satisfying their desires and aspirations. They think this state of affairs wrong, and are constantly clamoring for a change, but have not yet learned the great fundamental fact human solidarity— of our interdependence.

Long have the various members of the human family sought to adjust themselves to environment, and of late have begun to endeavor to adjust the environment to suit themselves. All mankind craves for freedom, but most of the people have sought to gain freedom by subjugating others, or by restricting all alike. They have not learned that they cannot be free while they are holding others, or while they seek to restrict the freedom of others.

No one desires to be injured, and yet no one can be secure from injury as long as they injure others.

We all wish to be free from injury.

I crave freedom. I see that others want the same condition, and I know that my freedom can be made secure only by the freedom of all others.

I know of no other ideal but Anarchy that if realized, would secure freedom to me, and to all others, therefore I am an Anarchist.

I long for plenty; for a sufficiency of the material necessities of life to make it possible for me to satisfy all my physical cravings, and I know that all others want the same thing. I see that the earth yeilds abundantly; that it is possible for human beings to produce all the material necessities required to satisfy their physical cravings, and that if they would stop restricting and interfering with each other and turn their attention to production and mutual assistance, they could have every material comfort they desire.

Anarchy is the only theory that, if put into practice, would secure this abundance and at same time secure full liberty. Consequently I am an Anarchist.

I love my fellows, some of the... ... least, and pity those who suffer.

I desire association with my fellow humans, and crave their friendship, ... have a horror of violence and of the shedding of blood. I find that as a rule, the other members of the human family are influenced by the same emotions, and I see that these emotions are warped and stifled by the conditions by which we are surrounded.

I realize that Anarchy would be a condition that would tend to develop these emotions, and to eliminate the emotions of hatred, revenge, jealousy, and envy, by disuse. That in Anarchy association would rest upon mutual attraction, that all such hindering barriers as class distinction, rank, title or wealth will not exist, and so I am an Anarchist.

I love the beautiful. It gives me joy to see gorgeous sunsets, towering mountain, picturesque scenes. It increases my happiness to see bright cheery faces, ha..y people and comfort. I take great delight in works of art, in poetry and music. I do not enjoy these things alone. I wish to share my joy with others.

As things are to-day the ability to enjoy these things is crowded or crushed out of most people, and I must have my enjoyment of them constantly marred by the lonesomeness I feel when trying to communicate my joy to those I love, with whom I associate. I know that many who have great artistic powers who could add much to the worlds stock of art, poetry and music are prevented from so doing by the hard necessities that surround them, and I see that Anarchy would remove the stifling conditions that kill the appreciation of the beautiful and prevent the development of the artistic. I am for these reason an ...archist.

All this and much more goes to make up the reasons for my adherence to, and advocacy of Anarchy.

Henry Addis. ... In Firebrand.

... is outside ... should be given papers in the city's management who do not care a rap for the city's weal, so their own interests are looked after. When a man will spend $900 to get the office of councilman in a city, as has been done before now, and whose salary is only $25 per month, there must be a rake off some where. It is time to put a stop to all this nonsense at our city hall.

Now is the time for men to reason together, and determine on a course of action which will bring the city out of the slough which threatens to swallow her.

With the civil service and Fawcett once more to the front we will prosper".

Tacoman. In Tacoma Morning Union.

Thats right friend just look back and see how long this old machine, the government has been running always getting worse. Always playing into the hands of a few who get the easy times and the spoils, while you as taxpayer pay for this self interest of the officials, then calmly look on at the feast getting a crumb now and then to keep you from becoming rampant, then like "a good and faithful servant", go to the polls and whoop er up for some other fellow to sell you out again. "Misery likes company", and you are in a big crowd.

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(76) B

"There are 3,300 meterological stations in the United States 2,900 of them or nearly 90 per cent are voluntary, and without the cooperation of volunteers it would be wholly impracticable to determine the local climatic features of the various sections of the country, which is being so thouroughly done through the extensive system of voluntary stations now in existence. U S. Year book, 95".

Yet we are told that all desire to better mans condition would stop, all inventors would stop inventing labor saving machines if it were not for the almighty dollar, still we find one of the most important branches of our government run almost wholly by voluntary effort.

"A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished.

The mutal dependence and reciprocal interest which man has in man, and all parts of a civilized community upon each other, create that great chain of connexion which holds it together,

The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost everything which is ascribed to govnrnment.

Government is no further necessary than to supply the few cases to which society and civillization are not convenieatly competent; and instances are not wanting to show that every thing which government can usefully add thereto, has been performed by the common consent of society, without government". Thomas Paine

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Keep your eye on the Dunkards; or," rather, let the government do so. A Dunkard society has bought 40,000 acres of land in an Indiana county (Brown), threaten to purchase all that is left and do away with court house and county officials—for which they have no use. This thing must not be permitted. Think of these modest, bearded men and bonneted women being allowed to do away with any part of this government for which our ancestors „bled and died!" what sacrilege" COMING NATION !

The above satire on government is in keeping with the two and one half column article in the same issue defending a state socialistic form of government, that can and will restrict the natural rights of man just as effectively as the present one does. Listen to this logic. "Man in society acting with the consent of his fellows, acquires the right to rule"

Those who consent, perhaps they may, but never the minority for they have not given, and will not give their consent to be ruled, and this class will always be an important factor in any form of government.

To the question, "under socialism what would hinder the majority from determining what religion, education, moral code,or system of sexual intercourse the majority shall practice or adopt", he says. "Common sense, enlightened public oppinion, increased toleration, and love of liberty, are some of the hindrances to such a cast iron system". Talk to me of common sense! when fourteen million voters fall over one another in a mad scramble for political pie Of enlightened public oppinion! when the Smiths,Comstocks, (et al) of our large cities are clamoring for more sunday laws, more restrictions of the freedom of the individual in almost every avenue of private life. Of increased toleration!

When even a state socialist will not grant freedom to the minority but will force his views upon them right or wrong. Of love of liberty! when the New York legislature can draft a bill organizing a board of censors to pass upon all articles written for the papers before they can be published. No! my socialistic friend authority is power and you may cover it over with the soft boxing gloves of socialism, and it may take more than fourteen rounds to knock liberty out of the ring but it gets there just the same.

O.A.V.

76 C

THE FIREBRAND.

For burning away the cobwebs of ignorance and superstition. The most radical, outspoken and fearless weekly paper published in the United States.

It advocates individual liberty, voluntary co-operative production and mutual assistance. Eight pages, fifty cents per year. Sample copies free.

Address box 94, Portland, Oregon.

The Co-operator

(Successor to the Social Democrat)

PUBLISHED EVERY MONDAY by The Cooperative Brotherhood, at BROTHERHOOD COLONY.

P. O. Address - - - Olalla, Wash.

CYRUS FIELD WILLARD - - Editor.
JAMES S. INGALLS } Associate
J. B. FOWLER } Editors.

TERMS OF SUBSCRIPTION.
Fifty Cents per Year,
Invariably in Advance.

Advertising rates furnished on application.

All remittances should be made payable to the order of The Cooperative Brotherhood, Olalla, Wash.
Olalla is a Money Order Office.

Application made for transmission through the mail as second class matter.

BROTHERHOOD COLONY,
MONDAY, DEC. 19, 1898.

EDITORIAL NOTES

Good morning.

✠

Nothing anonymous will be received.

✠

Why not send in a subscription for THE COOPERATOR.

✠

This paper is small but it will grow. Its form admits of indefinite expansion.

✠

In this latter respect it is like The Cooperative Brotherhood.

✠

No manuscript will be returned unless stamps are enclosed for that purpose.

✠

Olalla is a postal money order office no matter what your postmaster may say.

✠

The receipt of this paper by some is only an invitation to subscribe.

✠

There are five reasons why we publish THE COOPERATOR. The first is, we just had to, and when we say that, there is no necessity to give the other four.

✠

Three of the Board of Trustees who hold the property in collectivity for The Cooperative Brotherhood are Comrades Pelton, Burgess and Pugh, who are three of the most active members of Equality Colony of the B. C. C.

The editor reserves the right to reject, or curtail, anything that asks for admittance.

✠

The editor will be responsible for nothing; whatever has enough literary merit will go in.

✠

This paper does not proclaim equality but "equality of oppertunity," which is anew thing on earth.

✠

This paper is not in politics or religion. Each member is guaranteed perfect freedom on these two points.

✠

We intend to give all the news of the cooperative and social movements of the world. With that end in view, we ask for foreign exchanges and particularly English, Dutch, Belgian, French, German, Scandinavian and Italian. Such papers are requested to exchange without further notice.

✠

The entire ecconomic commission of the S. D. of A. is solid for The Cooperative Brotherhood, and the ecconomic work thereof.

✠

In your Christmas rejoicings do not forget a Christmas gift to the little band of pioneers at Brotherhood who are trying to make a perennial Christmas for mankind.

✠

In The Cooperative Brotherhood you do not have to die to win. This is what you have to do in the fraternal societies and insurance companies.

✠

Members should clearly understand that they must not come to the colony until notified to come. If they do, they will not be received and it will militate against their getting in later. We want to take all in ultimately but we must be careful, especially during the present winter, not to take in members faster than we can find room for them.

✠

At the present time our members on the ground are occupying abandoned farmhouses on adjacent property which we have secured temporarily for houseing the pioneers until we can get our sawmill and have it running. If the members on the outside desire to come in they should raise all the money they can for a sawmill. as the sooner we have it the sooner we can provide shelter for them.

✠

The appearance of this issue of THE COOPERATOR is in itself a fact which speaks louder than volumes of statements as to how we came to do it.

The Brotherhood will join hands with the "Olalla Industrial Association" in making the "First Annual Jubilee" a grand success. This is a new and novel undertaking but we propose to hold these jubilees annually hereafter. The exact date of holding the jubilee has not been decided upon as yet, but it will be some time during the holidays, probably on New Years day. Detaili of date and program will be given later in the columns of THE CO-OPERATOR.

✠

Subscribe for THE COOPERATOR.

✠

A WORD TO COMRADES.

Do not come to the Brotherhood colony expecting to see fine brick buildings, paved streets and sidewalks, electric cars, theaters, etc. On the contrary you must expect to find a very thinly settled and undeveloped country, and things very much in the rough. You would probably be much disappointed unless you had seen the beginning and worked on it from the raw state.

You might be disappointed in the colonists, likewise. We are as healthy and rosy as children playing in the dirt, and ofttimes our faces have the same appearance.

We are doing the best we can under all the circumstances, wrestling with dirt and all the forces of nature.

We may look a little dirty and unkempt but it doesn't hurt our health one bit, and it moves the cause so much further on to success.

It would amuse some to see Pres't Ingalls chopping down a tree for firewood and Sec. Willard bringing in the firewood while Auditor Fowler is getting dinner, and all as merry as larks.

It would shock some peoples, idea of propriety to see the editor sitting down to write editorals with a smut on his nose from the firewood, and equally dirty hands.

Yet we are in deadly earnest and mean business. We mean to use all that adaptability to circumstances which is the peculiar faculty of the Yankee mind, to bring success.

The hard work and contriving which lies before us serves but to arouse and stimulate us to further exertion.

Under the circumstances we will not look very pretty. We have just as lofty and beautiful ideals as any of our visitors, and many are the stately and beautiful buildings which adorn the crests of the neighboring hills in our mind's eye, while parks and flowers and electric appliances are on every hand

These ideals do not prevent us, however, from getting down to busi-

Pres. on down Pitchers. in

Reasons for Choosi[ng] Burle[y]

Many improvements are in contemplation and will be made as soon as our income warrants them.

We have been obliged to issue this paper by the demand that has arisen and of course the "law of supply and demand" must be respected.

We know that we will receive the support of many prominent writers since they have pledged it in letters we have received.

This is a strong and growing movement and demands a fitting exponent of its news and views.

Success we believe will crown our efforts since they are made with an intelligent appreciation of the facts and conditions of modern society.

We believe in the conservative presentation of radical ideas.

We are organized to obtain the collective ownership of the means of production and distribution.

Our objects are to organize persons for the cooperative production of wealth, to secure the equitable distribution thereof among those producing it, thereby dispensing with the wage system; to provide for the collective ownership of the means of production and distribution and to make it possible for those so organized to recognize in a practical way, the Brotherhood of Humanity.

We shall stand for these ideas unfalteringly and advocte them at all times.

This we shall do because we believe they will usher in the time when it will be possible for men to live together as brother.

By the time this paper reaches many of our readers, it will be Christmas-tide.

It is therefore appropriate that we send to them our Christmas greeting and reiterate that message first uttered nearly 1900 years ago.

"Peace on earth, good will to men."

CYRUS FIELD WILLARD.

THE TIME HAS COME.

(continued from first page.)

inter-dependance of all men. The labor-saving machine will ere long compel us to recognize that interdependence whether we wish to or not.

Combination, association and cooperation are the order of the day. The trusts and monopolies are living witnesses of the trend of the times.

The common people must emulate their example and combine and cooperate one with another and in so doing they will find that they are but fulfilling the law of nature and the injunction of Christ when he said: "Bear ye one another's burdens"

JAMES S. INGALLS.

AN ACCOMPLISHED FACT.

The Cooperative Brotherhood Establishes a Colony in Washington.

The Social Democracy colony in Washington is now an accomplished fact.

The Cooperative Brotherhood which was organized and incorporated nnder the laws of the state of Washington by national officers of the Social Democracy of America, to carry on the work of colonizing in this state, has made the selection of a colony site and secured its land.

Since the new corporation was organized, and the annonncement made of its determination to locate in western Washington, arrangements have been made and details pushed to a definite conclusion as rapidly as possible.

The officers of the company elected at a meeting of the board of directors, in September, are as follows: President, J. S. Ingalls, of Minnesota; Vice President, J. C. DeArmond, of Colorado; Secretary, Cyrus Field Willard, of Massachusetts; Treasurer, Alexander Burns, of Washington; Auditor, J. B. Fowler, of Washington.

The office and general headquarters are now located at the colony near Olalla.

Arrangements have been completed by which about 1000 acres will be secured on Henderson Bay, abont five miles from Olalla, and conditions are such that in the neighborhood of 2000 more acres can be secured if deemed advisable.

The land is principally bottom land of the richest fertility, being land formerly belonging to the estate of Charles A. White, now deceased. Mr. White was a surveyor and a man of sound judgment, and being one of the early settlers selected what he considered to be the best land and was in a position to know and to secure it.

On this land everything which can be raised in western Washington can be produced by the colonists in the most lavish abundance, and this means nearly everything which goes on the table and necessary for the comfort and well being of the colonists.

The land lies right on tide water and possesses ample water frontage. It is thus independent of transportation monopolies, and as soon as the colonists have their own steamboat, which will only be a short time, they can reach any port on tide water.

A good-sized creek known as Burley Creek runs right through the middle of the land and will give ample water power for years to come for running all the mills and factories which the colonists may put up.

Lying right at the head of the bay and with the creek running through it, the location and desirability of the site is one which commends itself to all who know the place.

Its accessibility is likewise a feature which commends itself. The intending colonists from the East can land at either Seattle or Tacoma, as the location is directly across the Sonnd on the west side and is situated about midway between these two coming great cities of the Northwest. It is about 20 miles southwest of Seattle and 15 miles northwest of Tacoma.

The intention to publish a paper has been put into operation as soon as it was possible, to apprise the members throughout the country of these facts and others which may occur.

Vice President DeArmond has charge of a gang of men now busily engaged in clearing up the ground for agriculture and in cutting cordwood and lumber to dispose of in the Seattle market. Contracts for cordwood will be sought and every effort made to secure means and push the work as rapidly as possible.

A store will be located on the gronnds of the colony to supply the individual wants of the colonists and of the surrounding farmers. Each family will have its individual home and things will be much the same as under the present system, for a while, the main difference being that the men will work in good-sized gangs and cooperatively, and not waste their strength in individual and isolated efforts.

The move has already been started to secure a sawmill and steamboat, and both are under consideration.

Everything points to a vigorous and rapid prosecution of the colony work along lines and according to plans which have been carefully matured and digested during the past year by the members of the colonization commission of the Social Democracy and others.

The members of the Cooperative Brotherhood feel very well satisfied over their location.

The combination of land in abundance, of unsurpassed richness, with ample waterpower for years to come and situated on tide water, where we can be independent of the exactions of transportation corporations, is something which realizes our fondest hopes. It is a combination hard to beat.

CYRUS FIELD WILLARD.

practicing full democracy.

NO "CAUCUS PLAN."

Our Business To Be Conducted On Business Methods.

The plan of The Co-operative Brotherhood for the relief of the unemployed is unique and in every way deserving of careful consideration.

So far as the effect is concerned it does not matter whether all of the persons who enter our co-operative industries were actually employed before coming here. Whenever we take a person out of a competitive industry it leaves a place for some unemployed person to fill.

We have combined the best features of life and accident insurance with a practical plan of industrial co-operation.

Strange to say this has never before been attempted, and for this reason we believe we are warranted in saying that ours is the most practical and business like co-operative plan ever presented.

We are not so vain as to expect that our work will be found perfect.

We have not made our system wholly democratic during the first three years. This may possibly prove a disappointment to some, but we are confident that, after careful reflection all will recognize the wisdom of our course.

What we all want is the plan that will bring the best results for all and is best adapted to bridge the chasm which separates us from a truly co-operative system under which the "Brotherhood of Man" may be recognized not only in theory but in practice.

We have all been schooled from youth in the competitive system. Comparitively few persons have given any special study to past co-operative efforts with a view of ascertaining the causes that have led to their downfall where they have failed, or have given them strength where they have proved successful, and there are still fewer who have had any practical experience in co-operative enterprise.

Those who come into our industries during the first two or three years will for the most part be strangers to each other and coming in as they will without either special study or experience, cannot be expected to judge as wisely as those who have been studying the problem for years and have worked out the plan which we now present.

Besides this we are fortunate in having both on our Board of Directors and the Board of Trustees persons who have had practical experience

Comrades J. B. Fowler and J. C. DeArmond have both been members of colonies and Comrade DeArmond surveyed and superintended the construction of an irrigation canal in Colorado about 25 miles long and carried it through entirely with co-operative labor.

Comrades Burgess, Pelton and Pugh, who are trustees, are now at Equality and need no introduction to our readers.

Will not such men be more liable to avoid the shoals upon which other colonies have gone to pieces than persons without experience or special knowledge of the subject?

After three years our plan provides for absolute democracy in all things and by that time our cooperators will have had the experience which will enable them to act wisely.

Until then it will advance the best interests of all, themselves included, that persons better qualified by study and experience should lay out the work and superintend its execution.

In those cooperative efforts where complete democracy has prevailed from the beginning, experience has demonstrated that a settled policy can never bs secured.

It has been impossible to tell what the policy would be for a week or a month, much less a year ahead.

This is most detrimental in business affairs—and ours is preeminently a business proposition.

In order to secure the best results, plans must often be made and negotiations carried on that require months to complete and where there is no settled policy this is simply out of the question.

After our cooperators have had two or three years experience in industrial cooperation they will see the wisdom of a definite business policy and, having learned each other's capabilities, will wisely choose trustees and directors who will carry forward the work on practical lines.

The present officers and directors are not ambitious for leadership—they realize too vividly its burdens and responsibilities for that.

We believe we state the exact truth when we say that there is not one among them who would not gladly step aside when another better fitted to bear the burden and advance our cause shall appear.

This spirit should ever animate us all.

No one will rejoice more than ourselves when we shall have complete democracy in our industries.

But long before that time comes it is probable that others will appear to assume the burdens that we now bear, and to whom we will gladly give our hearty support.

Until then we shall do our best and we ask for and expect to receive the earnest cooperation of thoughtful men snd women everywhere.

J. S. INGALLS, President.

CYRUS FIELD WILLARD, Secretary.

WE SAY SO TOO.

DON'T—Do not send for any more of the illustrated edition. We are almost crazy now trying to tell people that they are all GONE—[Extract from Industrial Freedom referring to Supplement containing matter relative to The Cooperative Brotherhood.]

We are now in position to do general job work in our printery. Orders for letterheads, statements, envelopes with return cards printed on them etc., will be promptly filled at reasonable prices, for good work and material.

Persons wishing to join a Brotherhood colony must first become members of The Brotherhood. Then apply for blank application to join a colony, which they must fill out and return to The Cooperative Brotherhood. It is then taken up and acted upon by the board of directors, and the applicant will be notified of the result.

Join

Boys, just think. The Brotherhood is less than two months old, and it already has twelve States of the Union represented in its membership.

12 S[illegible] Memb[illegible]

One comrade from writes us as follows, "I heartily indorse the plans of the C. B. it is the first practical plan of industrial cooperation ever presented in this country and I propose to spend the balance of my life working for the success of The Cooperative Brotherhood.

The first order for job printing came from Westerman Brothers, dealers in general merchandise, Olalla, Wash. The order was for 1000 bill heads. No charge for this ad, boys.

THE CO-OPERATIVE BROTHERHOOD.

Incorporated Under the Laws of Washington.

:OFFICERS.

President..JAMES SHELDEN INGALLS of Minnesota.
Vice-President.......J. C. DEARMOND of Colorado.
Secretary....CYRUS FIELD WILLARD of Massachusetts.
Treasurer........ALEXANDER BURNS of Washington.
Auditor.................J. B. FOWLER of Washington.

P. O. Address.....................
THE COOPERATIVE BROTHERHOOD.
Olalla, Wash.

OFFICIAL NOTICES.

We need a saw mill.

Your December dues are now due and payable.

Send five cents for a copy of By-Laws in pamphlet form.

Local unions can be formed of three or more members. See By-Laws.

Do you want to get in with the first 100? Then take advantage of the $120 proposition.

No one should come until notified that they are needed. If they do they will not be received.

Every time you pay your monthly dues you increase your security of a home and employment.

Wanted 100 cooperators able to pay in ten years dues or $120 in advance, to go to work immediately.

Better than any insurance, a membership in The Cooperative Brotherhood—at a dollar per month.

A printing outfit was taken to the colony not long ago, and we are now in shape to do our own printing.

The Economic Commission of the S. D. of A. stands solidly for The Cooperative Brotherhood and the economic work thereof.

Preference for colony work will be given to members of the Social Democracy when selecting colonists from outside the state.

In making remittances for monthly dues always give the number of your certificate. This will guard against mistakes and facilitate the office work.

All members of the S. D. of A. who desire to be admitted to the colony should make a new application for admission accompanied by the first month's dues.

Send for statement of our plans and purposes.

Preference is naturally given to young and unmarried men for clearing land.

Persons putting in money can have back again all over $120, the amount of ten years dues.

Comrades write short letters and to the point you want to emphasize, and we will print as many of them as possible.

Any one can join The Cooperative Brotherhood. Those going into the colony must be selected from among the members and are selected for capability.

If you are a good solicitor a·d out of employment we mav be able to set you to work. Address. giving references, Dept. A, Cooperative Brotherhood, Olalla, Wash.

We have good offers to make to the right parties. We will need 3,000 organizers and solicitors. For further information address Dept. A, Cooperative Brotherhood. Olalla, Wash.

We want 1,000 members before July 1, and if the members we have now will do their duty we will have them. The first person sending in 100 members will be admitted free to colony.

The general office, printery and paper will all be located at the colony, in one building for the present. This building has been leased from our neighbors until we can erect houses of our own.

We have done much better in the way of securing paying members, than we had dared to hope. Our membership today is equal to 1200 members under the old financial plan of the Social Democracy of America.

There is no age limit for joining The Cooperative Brotherhood. There is no age limit either for those joining the colony, but they are selected in the beginning from those best adapted to do the rough pioneer work.

We could use about 15 colonists with $120 apiece almost immediately after we get our sawmill and the lumber cut for their houses. While single men are preferr d, there is no objection to small families when there is accommodation for them.

There is a movement on foot to organize a local union of The Cooperative Brotherhood in San Francisco, Joseph Asbury Johnson of 618 Harrison st. is the organizer of the Brothhood, and is duly commissioned to act as such organizer for the state of California and particularly in San Francisco and vicinity.

Those members who are desirous of coming into the colony at once should bear in mind that before they can come we must have a sawmill to cut the lumber and build houses for them. We who are on the ground are crowded into farmhouses on adjoining property. So it will be necessary for those desiring to come in to help secure the mill at once.

OUR SPECIAL CALL.

We Want One Hundred Colonists At Once.

It is not the purpose of The Co-operative Brotherhood to require the payment of dues from any member for a longer period than until he enters the colony as an active member.

We have, however, concluded to make a special call for one hundred persons who are able and willing to pay ten years' dues in advance and enter the colony as soon as cottages can be prepared for their use.

This is made necessary in order to secure funds that are absolutely indispensable.

We must have a saw mill and some other machinery is most desirable. Until the necessary funds are secured for these purposes we shall be compelled in selecting colonists to give the preference, other things being equal, to those who can and will assist in this manner.

After our non-resident membership has increased to a few thousand, as it will in a few months, there will be no further necessity for special calls and none will thereafter be made.

Persons desiring to respond to this call should at once send in their applications. If accepted they can then send in their money and we will soon have our mill running and their cottages built.

We will then notify them to report for duty. We hope to have all responding to this call here by the opening of spring.

Who Next?

Comrades: We must have a sawmill and a steamboat, and it will require at least $3000 to secure these two absolutely necessary articles. To start the ball a-rolling I will agree to donate $100 the moment 29 other Comrades will do likewise. Who will be the next one to respond?

J. B. FOWLER.

Organizers Wanted

In every city and county of the United States. Address, giving qualifications. The Cooperative Brotherhood, Olalla, Wash.

THE

CO-OPERATOR.

VOLUME 1. OLALLA, WASHINGTON, DEC. 19, 1898. NUMBER 1.

THE TIME HAS COME:

Our Ideals and Why It is Necessary Now to Present them.

In these days when new papers and publications of all kinds are springing into existence on every hand it will not startle the world very much when we announce "THE CO-OPERATOR" to be published hereafter weekly by The Co-operative Brotherhood from its colony on the shore of Puget Sound.

While the world at large may not pause to note our humble beginning, the ideal we shall hold aloft will, we believe, in time transform all nations and all peoples.

The great need of the present day is a new standard of morals—a new interpretation of the Golden Rule.

Not until it is recognized that morals are applicable not merely to a part but to all of human life, will the world be prepared for the next great step forward in the evolution of the human race.

The ethics of the business world of to-day does not differ materially from that of former ages when the sacking of cities and wholesale plunder were the order of the day and chattel slavery was regarded as a necessary and divinely appointed institution.

It is doubtless true that the methods of acquiring property in those ages were approved by the public conscience.

A time came when the acquisition of property by force was recognized as the unjust and the traffic in flesh and blood as a moral wrong.

The time has come for another great step forward—for a new awakening of the public conscience.

It will some day be recognized that he who, because of "property rights" or through any of the forms or methods of "business," lives from the labor of others is robbing his brothers as truly as the highwayman or he who, with the lash, drives his slaves to their tasks.

No man has the moral right to require or receive service from another without giving an equivalent service in return and he who is not willing to do business on this basis is not willing to live the Golden Rule and is not a Christian, no matter what his professions may be nor how long his prayers.

Every one is entitled to the full product of his own labor and no one is entitled to any portion of the products of another without rendering a full equivalent therefor. He who renders less than he receives trespasses upon the equal rights of his brother and takes from him the possibility of living the fullest and freest life.

Every great fortune is stained with the life's blood of many victims and could not exist without its counterpart in beggared homes and wasted lives. Great riches do not benefit but actually curse their possessor. It narrows and hardens and dwarfs all that is best and noblest in life.

There is as great need of saving the rich as of saving the poor and a system founded on justice will benefit the rich no less than it will the poor. Injustice lies at the basis of the profit system.

Profit taking is immoral, anti-christain and contrary to the Golden Rule. That the world does not yet recognize this to be true does not change the fact.

It shall be the mission of "THE CO-OPERATOR" to do what the church of today is failing to do—teach the christianity of Christ.

We are our brother's keeper No one has the right to hoard wealth so long as any man hungers; every man is our brother and the widows and the fatherless are ours to care for and to minister unto.

He who would become the greatest must become the least and the servant of all. In such service only can any man bring out the best within him and become truly great.

Co-operation is the law of life. All that we are to-day as a people we owe to what there is of co-operation in the world.

Any man, if thrown wholly upon his own resources could scarcely eke out a bare subsistence—to him all of the modern comforts of life would be impossible.

What is wanted to-day is more co-operation, not less.

We need a fuller recognition of the

continued to second page

THE CALL OF FATE.

What mandates strange are laid on lonely years!
Gathering round a, thrill with hopes and fears!
What makes the hot blood course in sluggish veins.
Now lifting exalt—now thrilling with pains?
Why should I wonder with rapturous fears.
Or feel the blinding mist of blessed tears,
Until lengthening day in glory gains,
And the soul into service stern attains?
Why should I burn as in rare Love's swift fire,
Or glow once more as 'grom with chaste desire?
It is the call of Fate within my ears,
And the will to serve that unfalt'ring steers,
As the dawn of day ablaze in the sky,
Lifts Life once more o'er the life that may die.

Washington, D. C. RICHARD J. HINTON.

OUR GREETINGS.

The New Exponent of Cooperation Presents Its Compliments.

It is a time-honored custom for newspapers to make a salutatory statement.

As a general proposition we have no respect for a custom simply because it is old.

If this paper were like ordinary papers we would not trouble our readers with such unnecessary verbiage.

We would simply say "We are here to make all the money we can and will give you the best article for the money." But our paper is something more than a money making scheme.

It is the only one of its kind in the world and therefore unique.

It intends to give all the news of the cooperative and social movements of the world, and will have its correspondents in all the foreign capitals.

Its contributors will embrace men of prominence in the world of letters, here and abroad.

We shall endeavor to secure the cooperation of men of science and others who have studied the social movement of to-day.

The effort will be made to produce a paper that will be not only a credit but of such value that subscribers will want to preserve every copy.

We shall have various departments edited by well known experts taking up various phases of industrial cooperation.

A publication of one of the several neighboring colonies

ness and hard work. They but spur us on.

The time will come when we will have all the beauties of Paris, London or New York, and more.

But just now we are decidedly in the rough, and any one who comes here expecting anything else will be disappointed.

THE NEW SPIRIT.

No grander, nobler work has ever been undertaken than that of The Cooperative Brotherhood.

Its mission is to provide homes for the homeless and employment for the unemployed.

Differing from all corporations before organized for profit, its purpose is to use whatever revenue may accrue to it for the purpose of establishing one place on earth where the Brotherhood of Humanity may be recognized in a practical way.

Its members have the crusading spirit of the knights of old who set forth to right the wrongs of others and bring justice to the world.

It marks the beginning of an era when a new spirit has entered into our modern competitive life and when the desire is for other's good rather than for benefit to self.

Too long has the spirit of selfishness held sway. It is the base from which springs our modern competitive system and is happily self-destructitive.

The world is beginning to recognize the fact that altruism is the highest form of an enlightened self interest.

The health regulations of our large cities take cognizance of the condition of the poor andthe out cast, since it has been recognized that it is for the interest of the whole that all should be well.

The unity of the race is beginning to be recognized as a scientific fact and an inevitable ultimate.

The prevention of disease is recognized as an improvement over the old method of curing disease.

Still a greater improvement over the prevention of disease is the cultivation of health. This is active while the other is only passive or negative.

Health is only possible when the organism has sufficent food. Prevention is impossible under the old system and only possible when men produce enough to supply all physical wants and receive the full product of their toil.

This they can do only under our cooperative system and the same spirit in society that demands preventive of disease must, logically, demand a system of cooperative production and distributation.

NEIGHBORHOOD NOTES.

Thomas Flynn killed his pig last Thursday.

There is a movement on foot to improve the roads leading to Olalla. We think they need it.

The Olalla Industrial Association is trying to secure a new industry for the town. Ask president Rader about it and see him smile.

The mail for Olalla comes from Gig Harbor which is only one hour, via boat from Tacoma. The mail carrier brings the mail from Gig Harbor each day a distance of 17 miles for the round trip. And since The Cooperative Brotherhoon has moved in here he finds his contract rather a hard one to carry out.

The mail to Olalla was suspended for three days last week and Postmaster Looker went after it in his usual energetic manner. The cause of the delay is as yet not known, but the large mail for the Brotherhood is supposed to have something to do with it.

Kitsap county is a pretty good place to live in, after all. It has the reputation of having considerable poor land but then the whole State is "streaky" in that respect.

They had a party last Saturday week at Mrs Gibson,s house given to Miss Duffy the popular school teacher of the Burley School district. Quite a number of the colonists were present and enjoyed themselves hugely especially the Colorado boys. They say that Comrade Whitesides furnished fine music.

J. E. Roberts has returned from Green River Hot Springs, Mich., improved in health. His mother is now with him, having come out from Seattle within the last few days.

The Brotherhood purchased the hog butchered by Thomas Flynn and the colonists are enjoying some fine spare ribs "like their mothers used to fix."

The Olalla Improvement Association at a regular meeting held Saturday eve., Dec. 10, decided to hold their first annual Jub'lee the second Friday in January. The Cooperative Brotherhood will assist in making this a grand success. A committee of seven was appointed, including Messrs. C. F. Willard and J. B. Fowler of the Brotherhood to arrange a program, which will be announced later in the columns of THE COOPERATOR.

The Cooperative Brotherhood says it will accept any kind of farm products as payment for subscription to THE COOPERATOR.

Arrangements are being made to have an old fashioned dance at Olalla in the near future.

Quite a number of strangers passed through Olalla this week, on their way to the Brotherhood Colony, located at the head of Henderson Bay.

Postmaster. Looker was away several days in Tacoma and Seattle looking after the mail and straightening out matters. The mail is now being carried from day to day on the principal contractors bond, the subcontractor having thrown up the contract as he was not held by suitable bonds. Definite arrangements will be made later.

We had a visit from our neighbors to the west of us, J. Duke and Nels Peterson of Reedville. They came over Sunday and we had an enjoyable chat with them. They are "old timers."

Messrs Charley and Will Westerman the affable grocers at Olalla, paid the colony a visit last Sunday on their wheels, visited the clearing where the boys are at work and stopped a while at the office to talk to the officers.

The name of Olalla has been spread far and wide throughtout the United States by The Cooperative Brotherhood and the first thing we know we will be having an Olalla Chamber of Commerce.

It may be well to label the above a joke else some people would take it seriously.

HE WOULD BE HAPPY.

Comrade W. P. Borland writes as follows: "In imagination I am brought near to you, and wander with you and the other comrades through the activity in your commonwealth life, with quickened pulse and bouyant steps. "Our wagon" and "our horse" sounds good to me. How it would fill me with pleasure to be with you on the seat of "our wagon", driving "our horse" carefully over the ruts and mudholes in the road between Olalla or Gig Harbor.

"When you say I would be happy out there you but faintly express the matter. I would be more than happy. I would be transformed—made over into a new man, with new and greater powers of feeling and expression. But enough—I will get there as soon as possible."

Stenographer And Typewriter.

OUR FUTURE.

Come, I will make the continent
indissoluble,
I will make the most splendid race the sun
ever shone upon;
I will make divine magnetic lands,
With the love of comrades.

I will plant companionship thick as trees
along all the rivers of America,
and along the shores of the great
lakes, and all over the prairies.
I will make inseparable cities with their
arms about each other's necks,
By the love of comrades.

WALT WHITMAN.

OUR PRACTICAL MAN TALKS.

Outline of Work Done at Colony And Value of Land.

In compliance with the request for an outline of our work at the colony, I will say that we are doing fine, much better than I expected at the beginning.

With the small force of men at work the first month little could be expected. But things moved on steadily with a new recruit coming in every few days, until now each day counts for something.

Well we remember the first week of our work at Brotherhood. Our hopes ran high as we thought of the many happy homes we should soon have erected.

Comrade Packer, my son Gorden and myself were all at first, and we went about our work with light and joyous hearts.

Then came Comrade Whiteside and with his assistance things seemed to move on toward the dawn of cooperative production more easily than when but three were trying to master the greatforest that lay between us and the "garden sass" for next winter.

And just at the right time came the right man in the person of Comrade Lodholm. We then felt able to tackle any of the giants of the forest and we went at it with renewed energy, determined to rear a monument to cooperative effort for the admiration of future generations.

The next to arrive were Comrades Willard and Fowler in charge of the office work, and, by the way, they are an importent part of this affair as we will learn later. With them came Comrade Stevens and family, who are to have charge of our hotel, and Comrades Raedel, Hokanson and MacDon ald.

We now feel like an army and but for one thing would be the spirit of contentment itself. Our house room is so limiled as to necessitate the scattering of our band to neighboring farm houses where shelter could be found.

This makes us feel somewhat like visitors when we go to call on the secretary and auditor. With our increased force, however, we feel doubly assured the enemy is ours. We gain ground every day and lose none at night.

Next came Comrade Simons from Arizona who goes to work at carpenter work that was needing him badly.

Then came Comrade Crawford, Comrade Myron J. Willard and family and Mrs. DeArmond and children all from Iris, Colorado. Now everything is full, cellar and garret, and all hands and the cook are happy.

No there was one poor soul, the President, whoes duties kept him on "the other side of Jordan" longing for a home in the promised land. He finally notified us he was coming and did come. Now our family is complete.

Our printing office is in charge of Sam Crawford from Iris Colo., who is foreman, force and "devil". He will probably have assistants before long as the work is piling up.

Mrs Stevens and Mrs. DeArmond are in charge of the kitchens and we work in the woods, cut cordwood, burn brush, roll logs, clear ground and have all sorts of fun.

As for our lands, I don't think the world offers a better location to build up a cooperative system. It looks as though it had been set aside for us and no other place could be secured.

We have the richest soil on earth, fine water in abundance and tide water, so that we cannot be shut in by any monopoly.

We also have plenty of fish and game, with wild fruits so abundant as to be almost a nuisance.

Grass grows green the year round and stock pick their living in all seasons.

Now what we want, Mr. Editor, is a saw mill, a steamboat and sheep, cows and poultry enough to keep one man busy caring for them. We also need a few good teams, and tools for all sorts of work. When these are secured we will soon be living an ideal life.

I may write again, Mr. Editor, when I find one of them socialist cranks that our political friends say are only looking for a chance to get out of work.

I have not run onto one yet that would not do all he could, and I believe that men will work if they are not treated as slaves, instead of our equals in every way.

J. C. DeArmond.

Comrade MacDonald is visiting in Seattle this week.

Members do not have to pay $300 to become a colonist. That will be explained next week.

Comrade Ingalls has secreted himself away to prepare some surprises for our local unions, which they will receive in due time.

Send in your subscription for THE COOPERATOR today. It will only cost you 50 cents, and you will get four times that amount out of it.

Growing, are we? Well, we should say "Yes." It is astonishing how the Brotherhood plan is taking with the practical people of the U. S.

In order to increase our list of paying subscribers we have decided to make a trial offer of ten copies for ten cents. Send in your dimes.

After nearly eighteen months of toil and endeavor the colony has been launched. The future is ours, and already it shines bright with promise.

We have no quarrel with the trusts, combines and monopolies. In fact we are a people's trust and we would just like to be a monopoly, "the whole thing."

This is the only paper published in this part of Kitsap county. Neighbors desiring to subscribe, are hereby notified that we will accept subscriptions in the good old fashioned way.

If the comrades throughout the U. S. will read Article X. Sec. 2 of our by-laws they will not need to ask so many questions as to what a person can or can not do in a Brotherhood colony.

Our aim is to make THE COOPERATOR the brightest and newsiest paper of its kind in the world. We believe this can be done if you will give it your support. Bear in mind that although we start small, we can add page after page to it, until we have 32 or even 64 pages. This is possible owing to the form in which the paper is issued.

Comrade DeArmond and a committee of Olalla gentlemen, including our road supervisor-elect, went over a new proposition for a public road from the Brotherhood colony to Olalla, last Sunday. It is said that the proposed route would shorten the distance between the colony and Olalla about two miles, and all the big hills and bad road would be avoided.

File is in Washington State Museum

COLONY NOTES.

Edited by J. B. Fowler.

We have finally decided to call our colony "Brotherhood." How do you like the name?

We will soon have lapel buttons for sale to our members. They are very neat and every member of the Brotherhood should wear one.

The board of directors met Monday night and among other things elected Comrade Lodholm a director, vice P. H. M'Kernan resigned.

Comrade Crawford and Raedel went duck hunting last week and returned with three very nice ducks. The largest one weighed six pounds.

Comrade Hokanson spent Saturday, Sunday and Monday of last week in Seattle. But is home again in the clearing with his coat off and sleeves rolled up.

We will fill the unexpired contract to the Social Democrat and all subscribers to the S. D that fail to receive THE COOPERATOR will kindly notify us at once.

We were all much pleased at the arrival of C. G. Crofut from Denver, who dropped in just in time to fill a "sit" in the printery, and assist in getting out the paper.

In writing to The Cooperative Brotherhood for information of any kind, do not forget to enclose stamps for reply. Our mail is large and increasing daily, and the postage is quite an item.

Any comrade that has recipes for making small articles that could be manufactured in the colony, will please send them in and they will be thankfully received by The Brotherhood.

Comrade DeArmond has been selected by the Board of Directors to take charge of the work. This means that the work will be pushed in a business-like manner, and along well-digested plans.

Comrade Simons has just completed an addition to the headquarter building to be used as a sleeping room for the present office force, three in number.

Comrade Burns says the sun is always shining in the Brotherhood Colony, and if one can not see the original (sun) for the clouds, they can see it shining in the faces of the colonists.

We have got to have a steamboat. There will be much travel between Equality and the Brotherhood Colony, and every cent we pay out in transportation to Plutus is simply lost to our cause.

The last three days have been very warm during the day time. No rain, no clouds. The green grass, reminds one of the old Methodist hymn where it says that "December's as pleasant as May.

It is a common sight in the Brotherhood Colony to see the boys, work more hours than is required of them. This refutes the capitalistic prevarication that men will not work without being driven by a boss

Recent arrivals at "Brotherhood" are as follows: Comrades, Sam'l Crawford and Myron J. Willard of Iras, Colo., Mrs. J. C. DeArmond and three children of Iris, Colo. and Comrade Rodney H. Simons, of Williams, Ariz.

We have named our horse "Billy Burns" in honor of that staunch old veteran of the A. R. U. and S. D. of A., William E. Burns of Chicago, whose kindly nature and keen sagacity endeared him to all who knew him.

We expect in the spring that Comrade Wilfred P Borland, of Bay City, whom we all love and respect, will join us in the colony, and assume the position of treasurer, which his integrity and ability fits him so well to occupy.

We want a wood turning lathe, a small foot power one will do. Any comrade having such a machine in good condition should notify us at once and we will buy it, pay the cash. let it apply on monthly dues, or accept it as a donation.

Comrades, you will miss it, if you do not have a local barnch of the C. B. in your neighborhood. There you can go at least once a week and receive the news. There will be a great deal of news mailed to branches that will not appear in THE COOPERATOR, in the near future.

Comrade Burns our treasurer paid the colony a visit, arriving Monday noon and departing Tuesday noon. Comrade Burns was simply captivated with the colony site and we had [k]eep him from taking off his coat and going to work in the clearing with the other boys.

The boys in the clearing burned down a small fir tree last week, that was only eight feet in diameter near the butt and measured two hundred and fifty feet in length. It fell across a rail fence, and completely demolished five pannels. Comrade Packer declares it shook the earth for half a mile around, when it struck.

We will not admit members to the Brotherhood Colony, until we can furnish them with an individual cottage, or accommodate them at the hotel. We will not build apartment houses, for they are not satisfactory to the average family, and very few familes with children enjoy being crowded into two or three rooms in an apartment house with a dozen or more other families with children.

We want ten wood choppers and carpenters, a shoemaker, a blacksmith with complete outfit of blacksmith tools, a team of horses, wagon and teamster, several cows, chickens, pigs, turkeys, geese and ducks. We are now prepared to accept donations of all sorts. Anything intended for colony use should be shipped prepaid, in every case, marked "Co-operative Brotherhood, Olalla, Wash."

We believe in and will maintain the individual home. There are times in the life of every family when they want to be alone, and houses that are large enough to hold two families very long without some unpleasantness are very scarce and too expensive to furnish. We much prefer to furnish each family with their indivudal home. Single men or women can board at the hotel or with private families if they prefer.

Comrade H. L Stevens has charge of the hotel, which we call Hotel Commonwealth. Comrade Stevens has had considerable experience as a hotel man. You will notice we do not intend to select a blacksmith to take charge of our hotel, or a hotel man to take charge of the land-clearing force, or a shoemaker to run onr cigar factory, or a farmer as chief engineer of our steam boat. Therefore it will be necessary for applicants when filling out their application to state what trade or profession they are best fitted for.

W. E. Paul, an old-time labor reformer and one of the delegates to the big K. of L. convention at Richmond in 1886, paid a visit to the colony staying Saturday and Sunday, and enjoying a friendly gossip with some of the "old timers" in the colony.

In the late nineteenth century a number of utopian colonies were established in Western Washington. Burley Colony at the head of Henderson Bay was one of these and The Cooperator with its Colony Notes was its publication. The Post Office, [redacted] Olalla, on the east side of the peninsula was their address as it was so far around the end of peninsula, through the narrows and up to the end of Henderson Bay.

Although organizational concepts were different, Home and Burley had much in common. Small boats could reach Burley in an hour or so thus social life in the form of dances, picnics and baseball games was shared.



Home Colony members in Liberty Hall, *ca.* 1910, including George Allen, Grace Allen, J. W. Adams, Jay Fox, Esther Fox, Mattie Penhallow, and Gertie Vose (Photo courtesy of University of Washington Libraries)

CLOTHED WITH THE SUN.

VOL. III. HOME. WASH., AUGUST, 15, 1[illegible]. NO. X.

A TRIED AND WEARY SOUL

Cease thy pulsations, oh thou heart of mine;
See, all thy efforts at life's joys seem vain;
End all thy longings: hush those sighs of thine,
Or change the cadence of thy love's sweet strain;
Too rich, too full, oh heart, are all thy measures,
Too high, too deep thy melodies do ring;
Thus sorrows rise instead of hoped for pleasures,
And all thy song leaves but a painful sting.

Retrace thy flight from realms of the sublime,
For truth, no longer delve thee down so deep
While dwelling yet 'midst scenes of space and time,
Nor try to climb yon mountain grand, yet steep;
No, soar not high, nor yet dig down beneath,
But be content—in line keep with the throng,
Nor ever think a rarer air to breathe,
For know—to dare to think and do is wrong.

Yes, cease to be, or being, cease to dare
To be thyself, and to thyself be true.
If thou doest wish the joys of life to share,
[illegible]

If thou for right, for Truth doest dare to stand,
Disclosing errors, wrongs, wherever found,
How many then will lend a helping hand?
Aye, thou must walk alone on untried ground.
For see, thy friends, those staunch and true, are pained,
While those who but pretend, grow cold
As thy fair fame by sland'rous tongue is stained,
And hidden foes then dare to grow more bold.

'Tis pain, yes pain, to thee and all of thine,
To dare to differ from men's ways, and strive
To cause the light of love 'mong men to shine,
And thus bring peace, thus justice to revive.
Then close thy lips, recall thy searching mind,
No longer try to love mankind indeed
Nor try a balm for human woes to find,
Nor how to meet and fill the world's great need.

And yet how mean—to know and not to dare;
To feel the wrongs, yet meekly to endure;
To have no aim, to know no higher care
Than—how our food and raiment to procure.
Life without aim—ignoble! blank indeed!
A craven soul—who sees, yet dare not do!
Base coward! shirks to save a soul in need,
And dare not walk where justice bids him go!

A COMRADE

DOES NATURE TELL THE TRUTH?

FROM SUGGESTIVE THERAPEUTICS.

Professor Hans Twitgin, a musician of New York, propounds the novel theory that plants love music. He says:—I have come to see clearly that plants love music as well as sunshine, that they grow more luxuriantly in a studio where there is music, and that the tender buds burst more quickly into blossom than they do in silence or in a discord of sounds. A [illegible] musician I know, says when he plays harmony his sensitive plant opens and stretches abroad, drinking in the music; but with a discord the plant [illegible] and [illegible]. Harmonious vibrations of the [illegible] the sluggish juices in the same way that they stir the blood of the animal to greater and nobler impulses.

The editor of New Thought [illegible] comments thus:—

Professor Twitgin has well spoken, for not only is the sensitive plant very susceptible to the harmonies and discords of music; but many other plants. We had in our yard a cornucopia species of stramonium cultivated to perfection for the beauty of its flowers which bloom at night. It is very fragrant, but it is also susceptible to sound. I have often noticed the large bell shaped flower quiver and tremble when the whistle at the machine shops blew, especially the early six o'clock whistle and I have seen them even after plucked and placed in vases, open out and appear to be revived by the sound of music.

Mrs. Semple is on the right track when she studies Nature's finer forces. Never [illegible] I forget my emotions when I first learned that the character tones of the voice took form in the atmosphere as bugs, worms or flowers as we are actuated by feelings of love, hate, etc.,—that science had demonstrated this fact by [illegible]

[illegible]

[illegible] of this demonstrated truth is not more widely considered and acted upon. Please remember, it is the feeling, the thought behind the tone of the spoken word that produces the forms, lovely or loathesome.

Those who honestly and earnestly advocate social freedom are accused of immorality, of being selfish, animal in their purpose. I would like to see this matter tested. Nature would not lie. I would like to have a score or two of the earnest men and women who are agitating the question of what is called freelove—I would like to have the vibrations of their voices as they talk upon this subject, taken as above stated. Then I would have the same test applied to an equal number of those who advocate the perpetuation of the present legal marriage system. I would like to see which showed the most flowers, and which the most bugs, worms and other disagreeable things.

Bring Nature into the court of science and take her testimony. It will be reliable.

Another test I would so much like, could, it be had, to-wit., a photograph of the vibrations of my intense feeling against the wrongs meted out to woman, while putting the condemned article in type, for I did not write it, then for comparison, a photo of the vibrations that went out from the tones of the voice of Atty. Cushman while making his plea before the court against Mattie Penhallow and myself.

But personal matters aside, I would like the same test applied to the high-toned public woman and down thro' each grade to the lowest dregs, and also to the men who visit them. We should have some surprising pictures I'm thinking, and some of the worst where least expected. Will not some scientist investigate in this direction, and thus help us to solve the sphinx-riddle of civilization, the social evil.

Yes, let science investigate the chemistry of human sex-life; let the pictured vibrations from all grades—from the sex starveling to the sex surfeited be given to the world. Such knowledge would do more toward saving the race, more toward purifying it from "all uncleanness" than can all the blood of all the saviours that ever have, or ever can exist.

Bear in mind that sex is the Fountain of Life—of ALL LIFE—THE FOUNTAIN! How then, can the streams be pure while the fountain is continually polluted by low, impure thought? Remember—it is the thought, the idea that gives the feeling which [illegible] the forms of the beautiful, the [illegible] or the terrible. Sex is the source of all life—don't forget this for a moment—consequently, as a logical and inevitable result, sex is the source of all power, producing good or evil as you reverence or defile it in the thought. I am not giving you a say so, but scientifically demonstrated truth.

You cannot understand how these can be [illegible], you say?

Yes, it's a little hard to understand at first thought, but the microscope reveals wonders of forms that the unaided eye cannot see. The sensitive [illegible] prepared film enables the camera to reveal these other forms, but they are there or they could not be photographed. These forms are manifestations of our life-force, and what more reasonable than to believe that love-vibrations will give to the [illegible]

[illegible]

[illegible] us, and if flowers feel the sweet vibrations of music, why should not the atmosphere of love make them more fragrant, more beautiful?

Freedom in LOVE-relations—for there wo'd be no other were women really free from ALL outside pressure as freelovers demand—now think of all the imaged forms produced by the disgust, fear, hatred, anger, etc., caused by unwilling sex relations—think of all these being removed from the atmosphere, think of the animals representing the loathesome and the cruel perishing or becoming docile for lack of such of perverted life-force as now flows from our unbalanced sex relations and you will get some idea of what LOVE-freedom means. Nature does not lie; she builds through the feminine, and with the material provided.

Think then, of the material provided for woman to build with—think of "marital DUTY" as law and religion demands of woman, to-wit., undesired but dutiful submission—think of the vibrations going out from prisons, asylums, dens of prostitution, and more—all the result of the poor material provided woman for the building and the poor conditions under which she must build—think of all this, and then think of the pulpit, the press, and what are called progressive platforms, uniting to suppress the open discussion of this most important of all subjects.

Think of the hundred thousand ministers daily asking God to remove the evils that curse us, and of the hosts of Spiritualists with their Rev's, invoking the *Eternal Spirit* and the "higher angels" for aid, yet both tacitly consenting to a law the purpose of which is to shut from the mails whatever tends to throw light upon the fountain of life.

Well, if you prefer darkness to light, if you stumble you must reap the consequences. Nature is true to her own law; she will not encourage you by making figs grow on thistles.

I thought I would send [illegible] and [illegible] will be [illegible]

CLOTHED WITH THE SUN.

Formerly Foundation Principles.

A MONTHLY JOURNAL DEVOTED TO THE FREEDOM OF WOMAN.

Price 50 cents a year.

LOIS WAISBROOKER, editor and publisher.

All communications addressed to the editor at Home, Pierce Co. Wash.

And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet. Revelation xii. 1.

In all the past, connected with all religious systems, there have been those who have sensed and symbolized the deeper truths of life—have symbolized, but have not understood the deeper meaning that time and experience can alone reveal, and of none is it more true than of the vision or symbol from which the name of this paper is taken—Clothed With The Sun—the symbol of direct power. Woman will not always shine by reflected light. She will assert herself and put the moon of subjection under her feet.

Please send silver or postoffice order when remitting for subscription or books.

Those who receive a sample copy of this paper will please consider it an invitation to subscribe.

Those who receive more than one copy will please hand the extras to others.

If you want private information on any subject, enclose not less than one dollar for reply *The Nautilus.*

And Clothed With The Sun says the same. One of the lessons the public needs to learn is that an editor's time is worth something as well as a lawyer's.

THE HOME QUESTION.

"Dear Madam:

In your issue of June I found several ideas that interested me after becoming accustomed to your somewhat startling manner of calling a spade a spade. It would perhaps be less forcible but nicer to call it something else. After reading two copies of your publication I could not tell just what you're trying to do. Is it to abolish marriage? That seems to be a great undertaking; sho'd a colony of ants wish to remove a house they must wait until it crumbled to pieces, but, "ten thousand years!" that is surely a long time. If your editorial friend realized what the socialists will do along that line if successful, I think he would have given you half that time, making you so much less lonely. I have no doubt that we can do without the marriage law in the next life, but this material old world will always need the home tie to hold it together. Do you think you will be happier when you look down five thousand years from now and find the home destroyed?

Very truly, S. D. B.

La Habra, Cal.

I will say first, that when ants can build a house they will not have to wait till it crumbles before removing it if they so desire. The marriage institution—that which makes a woman's person the property of her husband, that gives him a divorce and turns her out of HIS home if she refuses him, is of human origin and when Humanity becomes wise enough to understand woman's true position, said institution will pass away, but not the Home. The following poem was written some forty years ago, and I have the same feeling still.

THE HEARTH, AND THE HEART.

Oh, come, let us gather
'Round the hearth-stone to-night;
We heed not the weather
When the fire burneth bright,
And loved ones hasten
To bask in the light
That beams from the hearth
And the heart, and the heart.

Here's a seat for the father,
Who so kindly as he?
And one for the mother
With her babe on her knee.
While sister and brother
With innocent glee
Add light to the hearth
And the heart, and the heart.

The father is smiling
Upon the loved throng,
The mother beguiling
Her babe with a song,
And lovingly checking
Each movement of wrong,
Thus guarding the hearth
And the heart, and the heart.

The light of the heart! stone,
The warmth of the love
That gathers around it,
Oh may it e'er prove
A lamp to our feet
If we're tempted to rove
From that love-given home
Of the heart, of the heart.

In the original it read "God-given," but if love is God, its all the same, and I like the word 'love' the best. Indeed, the term, 'God' is so misused I have come to dislike it.

That which makes the home I have painted is not due to legality but to love. Any and every couple who would separate if not legally bound, ought to separate. Discordant notes do not make sweet music. Harmonious children are not begotten of discordant parents.

I demand freedom for woman AS WOMAN, and that all the institutions of society be adjusted to such freedom, and I demand a home for woman. Did you ever stop to think that woman is homeless?

That which another controls is not mine. It is man's home, and the children are his. True, thro' earnest agitation, there are some exceptions, but, as a rule, the above is true. Man says that woman's sphere is the home. Well, let her have a home then: one that she can control; to which she can admit whom she pleases, and shut out such as she can not harmonize with. Adjust economic conditions to woman's freedom—see to it that she is not hindered from securing a home, and there will be homes before which such as we have now would blush. No, woman can not be free under present economic conditions. They must be made to contribute to the best good of the race instead of to the agrandizement, but the moral and spiritual injury, of the few, and the poverty of the many.

Do you expect woman to secure a home without man's aid?

I demand conditions that will enable her to do so if she must, but she will not need to. Creative love has so constituted man that, even under present false conditions, he loves to do for the woman he loves, feels hurt if she does not accept his offered service. This is natural and right, right because it is natural. In freedom man will not show himself the selfish being he now so often does under this system of sex commercialism. Yes, I mean just that, commercialism. Whatever the feelings of the contracting parties, no matter how pure their love, so far as the law is concerned, legal marriage is simply a sale of sex for life for a support. If he fails to support her she is entitled to a divorce; if she refuses to satisfy his sexual wants he can get one, and if that is not commercialism I do not know what is. And yet, becauee I claimed that the woman who consumates her love without legal sale does not sin, twelve "good and true men," as the law counts true, declare me guilty of sending "obscene" literature through the mails, and a fine of $100, the penalty for telling the truth.

"Not so much in the language used as in the [illegible] suggested." Must important truths be kept [illegible] because impure minds will think impurely? And what more important than to understand that Nature's standard of purity cannot be [illegible] with [illegible]unity; nevertheless, it will continue to be violated so long as woman is subject to [illegible] in the marriage relation No, no, my friend, the removal of the legal bond from the love relation need not, and will not destroy the home.

CONDENSED INFAMY.

I can find no other term to fit the case. In Lucifer of date May 8th, is an article taken from the Cleveland Press denouncing an outrage which is perpetrated in all cities, as follows:

A Cleveland police court officer goes to the police director and says: "Our police court fund is depleted. Be good enough to raid the Tenderloin, so that with the money assessed (by the honorable court) upon the women of shame, police salaries can be paid." The officer doesn't hesitate to admit that police court funds have been and are maintained by such means.

The meanest, vilest thing that struts the streets by day and prowls in the alleys by night is the creature shaped like a man who lives on the shame of women. This beast is called a pander, and it is a title that covers more infamy than any other that usage has legitimatized for the expression of baseness and merited contempt. There may be sympathy and pity for the woman. There is nothing save loathing, hatred and contempt for the thing in male attire that leaves its slimy trail in her dark life and would befoul hell itself.

What better than such is the city that takes the Tenderloin woman's money to pay the salaries of its officers of justice(?)

The judge upon the bench, the prosecutor and the clerk are paid thro' the returns from prostitution.

This is a pretty hard question and a pretty bold statement. But they fit the case. Think of it!

The man upon the judicial bench, put there to decide the freedom or imprisonment of men, women and children, cannot get his salary until the clerk runs out and persuades the high police authorities to pull in the fallen women so the court can take, for his pay, part of the proceeds of their sin. The prosecutor and clerk, no matter how just and honorable men they may be, are in the same boat. Their pay is a matter of the division of the spoils resulting from the "business" of shame.

How can the judge and prosecutor be just, honorable, impartial, merciful, toward the woman arraign'd when they must look upon her and her business as the source of their own pay?

Does not the system tend toward making panders of the officers of justice? Pretty strong language, but it is the naked truth, and it is high time that the naked truth, armed with a two edged sword, unquivical, and merciless, mowed a swath through police court affairs.

Have a care, Comrade Press; the "naked truth" is as dangerous as red rags before enraged bulls. I have just been fined a hundred dollars for telling truths that, if lived, would do away with "Tenderloin" revenue for police courts, or for political purposes—a truth that I will maintain in spite of fines or imprisonment, a truth I assert every time I demand "The unqualified freedom of woman *as* woman, and that all the institutions of society be adjusted to such freedom" —a truth that enforces itself in the fact,—a fact confirmed by physicians, that were there none but "mutual and loving sex relations" there would be no such thing as sex disease. Is it "obscene" to say there is "no sin" in such relations "legal or illegal?"

What is sin? Is it a violation of man's statutes or of nature's laws, which? Nature needs no "courts of justice."and her testimony has long since been given against all sex relations EXCEPT such as are mutual and loving.

"Does not the system tend to make panders of the officers of justice?"

Yes, Mr. 'Press,' it does, and of every one else who accepts the man and counts the woman fallen. I here repeat what I said in the condemned article: "There are no fallen women in the sense the world understands that term; they have been knocked down."

☞ Rape is considered, and is, a henious crime. We understand by the term the forcible possesion of a woman's person; but there other kinds of force than the physical, therefore I name the following, which is continually being duplicated by those in power everywhere:

ECONOMIC RAPE.

The boss sat lazily in his chair and called out the girls singly. Condescendingly be pushed them the money, their meagre wage, which was wrapped in a small paper. At the same time he critically

examined their tall forms with the glances of an expert. But none seemed to suit him to-day. Haggard forms and sharp faces upon which the day's dust seemed to lie, appeared before him; fatigue tormented human beings, whom the stifling factory air had robbed ol all charm, all freshness.

Sullenly he hurried with the paying.

"Ah, finally the last one—Schey!" he called aloud, "Frieda Schey!—ah, that is something—a new one"

A tall form, a clear- face, fresh as an apple blossom, blood-red lips, light locks on her forehead and a heart—a heart.

His hand quivered lightly, as he pushed her the money. "How old are you then?" he asked at the same time, assumed indifference in his tone.

"Next month I'll be seventeen" she answered.

"Seventeen! So—so—I only asked on account of the sick benefit fund"

Frieda turned around to go.

"Wait a minute."

She looked somewhat surprised at the factory owner; her friend was waiting for her outside.

"Schey . . . Schey . . . Don't we have some one else here," continued the young man; "who is that there in the packing room, is that your—?"

"Yes, 'tis my father," the girl said quickly.

"Quite right; and the boy, that Fred—that perhaps is your brother?"

"Yes."

A pause ensued. Something fearful seemed to pass thro' the room, inexpressive,—and now the young man leaned forward a little and said in a low, uneven voice: "Would you not come to my residence this evening—now, what time wo'd it suit me best—at nine—yes?"

The girl startled—she had understood. A second she stood helpless, speechles—then she stammered painfully:

"But, Mr. Reis, I cannot do that! No, no, you cannot expect that from me—I—I—"

"So-o-o-o," interrupted the boss in a drawl, and then in a sharp tone, "and why not?"

"But surely I cannot do such a thing," now whispered Frieda as if to herself, "no, no,—I must not."

A blush rose to her face and her cheeks burned.

"Very well, then let it go."

The master rose from his easy chair and said this with cold brutality.

Frieda looked at the floor. Confused tho'ts fluttered in her head—but the voice of her master quickly aroused her.

"Aye, aye," he said, "what I wanted to add—how old is your father?"

Frieda drew a long breath; she felt herself already half relieved. "In November he will be fifty-two," she said quickly."

"Aha!" and an unconcealed titter of triumph broke forth out of this exclamation, "he need not come any more—please tell him, [above the regulation age]—and your brother. the damned boy,—yesterday he did everything wrong again at the custom house."

That had its effect—Frieda stood speechless in the middle of the apartment—she had become dathly pale, and her head sank to her breast.

"Well then at nine! You know now—child, be reasonable." * * * *

No, the factory owners do not usually pay the girls themselves—this one did not only when he wished to select a victim. The men knew this, so when on that Saturday night he told the foreman he would pay the girls, he looked at the clerk and they winked and smiled. Where was their manhood? And where was Frieda's protection?

Oh how low men can become! Disrespect for the act that gave them life makes brutes of those who indulge the feeling. I should as soon think of ridiculing the memory of my father, or of spitting upon the grave of my mother as to think impurely of sex—sex that exalts or degrades us as we honor or degrade it in thought.

The above article and "Condensed Infamy" so fit in together that I republish the latter from last issue. When the young boss is tired of the girl he has thus forced to his arms there is no place for her but in the ranks of prostitution while the beast in shape of man who forced—raped—that sweet, innocent girl into the highway to hell goes unscath'd, perhaps to our legislative halls. Yes, he may be helping to make laws to regulate "fallen" women while she is being arraigned in a police court and fined, as I have been for daring to tell the eternal truth that only love can sanctify the relation of the sexes—that Love—God—is above man made law.

And now comes word that I am wanted at a Spiritualist Campmeeting but I must confine myself to Spiritualism—must not talk of these wrongs from the platform, and yet they will stand up and invoke the aid of the angels, What kind of angels will be pleased with such a course?

Well, no matter; no society, no government can stop my work. They may destroy the body, but the spirit is invincible. I have sworn by MYSELF that I will not leave this planet till it is a fit place for MEN and WOMEN to live in. My body may be dust, but I-MYSELF shall be here.

THE ANARCHY BILL.

From the Southern Mercury.

With all the fierce shrieking of the plutocratic imperial press and the lurid lightnings of congressional oratory—not to speak of the lies manufactued by police men and detectives to terrify the innocents—in spite of all this, and more, the Anarchy bill did not get enacted into law during the session of Congress just adjourned.

The thing was too thin; the object aimed at, which was the supression of a free press, was too transparent. The malignants overstepped the modesty of nature, and their bantling died.

Had the bill passed, it would have proven to the densest intellect and the muddiest brain that the government of America is the most absolute and despotic on earth. Indeed, it is just that very thing as it is, but the passage of the Anarchy bill would have convinced the thickest-headed fool of the fact.

George Brandes, one of the greatest of living critics and an avowed Anarchist, lives in peace in Denmark. Reclus, the great scientist and member of the Institute, another professed Anarchist, is honored by all the great scholars of France, and lives free from molestation or insult at Paris. Malatesta, the head of the Anarchists,* lives openly at London without fear of police lies or interference. Prince Kropotkin, the best known of all Anarchists, has been traveling openly and under his own name in France, and is now on a visit to Russia to see Tolstoi. Not even the Russian police dream of interfering with him, lying on him, or making it in any way uncomfortable for him. None of these distinguished men would, under the proposed Anarchy law, be allowed to come to the United States under pain of the ball and chain and penitentiary, or at the risk of their lives from the reports of perjured and hired detectives.

We boast of being the most enlightened nation on earth, while in fact we are the most ignorant in the average mass of any people claiming to be civilized. The press the politician, the preacher, and especially the public schools, have been the central luminaries which have rayed out this darkness, "thick darknes that may be felt."

Corrupted by the Sunday papers, flattered by the politicians, made ignorant bigots by the pulpit, believing, like the idiots they are, the commercial editorials in the great dailies to be gospel truth, and kneaded by the puplic schools into shape for baking by the plutocracy, the average American of to day stands below the peasant of the tenth century in politics, in ethics, and in sociology. [rather extravagant.] So besotted are the average mass they do not know how to vote for their own interests at election, but are the fools and tools of the masters who are on their backs. Let the cry of "Anarchy" be raised and the idiots take up the whoop and vote themselves into deeper slavery. They do not know what Anarchy means. They have been told it means assassination and dynamite, and the sillies believe it Verily, as Shiller makes Talbot say:—"Against stupidity the gods themselves fight in vain"

* Anarchists acknowledge no head.

FROM THE KANSAS GIRL.

Thank God—[Woman]—there are men who are men in the truest sense of the word, and every hour is lessening the power of a veneer courtesy, and giving in its place a respect for self and others that makes an insult to woman impossible. The voice that has spoken to woman has also spoken to man, and they are answering in every state in our land, and the two can work side by side with perfect confidence and trust.

Mother Grundy has learned that a lady has lost none of the instincts of her high position when she puts her fingers over a type-writer and she chooses to earn her living rather than lose her soul.

Mother Grundy will not die for some time—at least we will not hope that she will. The Bachelor girl and the boy who has grown up beside her and is so nearly a man already, will teach her much that she cannot afford to die and miss knowing. She needs to know that some people can manage their affairs without her assistence, that men and women can associate together without constant surveillance—that there is a code of honor of which she has no conception—as yet.

Just now she is spelling proprety with a capital P, and lamenting that the modern girl is so destitute of womanly instincts as to decline marriage when she can marry a bank account without any trouble at all, and wondering what to do with the girl who hasn't these wretched ideas of independence and yet is so ever anxious to marry that she disgusts the bank account! What is to become of us when there are no more homes, no tender romances to watch behind closed shutters—for the considerate old soul is not at all particular how she secures her information—no gay weddings to talk about, no divorce to gloat over, no excitement at all!

She is being shocked now for these independent young people have put "propriety" in very small type and apparently seldom look at it, but after Dr. Vituperativeness has carried her through the worst of the paroxysm, she will see that the Bachelor Girl is not a mannish woman, although she has sound judgment and good common sense—will see that she dares to do right as she sees it; that she is not a man-hater, but a friend that a really worthy man may trust all his life, and from whom he is certain of sympathy and respect. She will see that he exerts himself constantly that her confidence in him may not be destroyed, that he honors her for that fine reserve with which she keeps within herself the sentiment which more selfish and less sensible women would express; that she never fears him because there are no misunderstandings about their relation; that they are comrades, mentally, socially—no more.

When the Prince comes, as he does sometimes, he finds a woman whose heart has been kept for him alone; whose mind responds to his; whose lips are sweeter because they have spoken tender words of comfort; whose eyes reflect the utmost happiness when they look into his. She faces her new life knowing much of its responsibilities, and hence is well equipped for the journey. She keeps her old friends, and as her womanhood ripens, is of even greater service to them. In her new home she is herself, wiser grown and tenderer, because to a woman, after all, home is the dearest place on earth if it be a true one—the dearest place in imagination, if it must be an ideal one; and a woman's arms are never quite filled until they hold a child of her own; her eyes have never expressed all her happiness until they have loosed from those of her lover-husband to her babe—and back again. * * * * *

Jealousy and selfishness are making war on love. One army draws its inspiration from the past and the other from the future and the present is the battle-ground. The call for volunteers comes from the homes where little children are crying for love; where men and women are praying for the happiness that the honeymoon promised. It is the most remarkable situation in the annals of history——

I have space for no more. My dear little friend gives a beatiful picture of home love in the essay that she read at the celebration of the 4th, where she took the leading part as The Kansas Girl. She has been brought up to read and hear the most radical utterances on the sex question, yet none less likely to take a false step than she. Inspector Wayland told me that my article was practically telling young girls "to go in,' a vulgar inuendo to say the least. and he made another remark to a comrade that I will not put on paper.

Oh, woman! wake up to the wrongs that crush you

[illegible]

[illegible] the village green—
The [illegible] sights that ever yet
[illegible] eyes have looked upon,
[illegible] day
[illegible] at the set of sun.

A[illegible] aged man with silver hair,
[illegible] brow all wrinkled o'er,
And children's children sporting 'round
Upon the cottage floor,
[illegible] his head upon the knee
Of her he chose for wife
Long years before, standing erect
In manhood's pride of life.

And she with gentle, loving grace,
Still threaded o'er and o'er
Those silver locks with fingers
He had clasped so long before,
Or pressed them in love's caress
Upon that aged brow,
And this, of all the sights I've seen,
Was the fairest one, I trow.

For the faithful love of hoary hairs
Is lovlier far, to me,
Than sparkling eye or rosy cheek,
Or youthful vows can be.

L. W.

ANARCHY

Anarchy as a philosophy of life will be accepted by all good men and women when once understood. In Free Society of July 6, there appeared a prize essay on the "Origin and Creed of Anarchism, written by Albert Strickler, a member of the junior class in the classical course of the Philadelphia Central [illegible]

"This essay written at this time under such circumstances, and appreciated so highly by such well known friends of popular education as Judge Hanna, who presented the medal, and Dr. R. E. Thompson, president of the High School, deserves permanent recognition from all truth-seeking Americans in their country, institutions and the life-work of some of its most noted thinkers, reformers and scholars.

"To this end the Chicago Philosophical Society will have the essay published in pamphlet form with a suitable introduction by some well known student of Anarchism.

"It is only fair to say that all the heat and passion, strife, threats, persecution, prison sentences, laws enacted and laws contemplated are but the reflection of this fast growing tho't; and instead of having to raise money every little while to defend the victims of this ignorance, the friends of freedom and progress should consider it a sacred duty to deal more with cause, and the effect will care for itself.

"This can be attended to in no better way than by having the essay published in pamphlet form, and if possible, the same subject which received honorable mention, and then mailing one copy to the president, the members of his cabinet, senators, congressmen, state legislators, state and federal judges, and to all the teachers and professors of the United States."

The idea is a good one and tho' it would [illegible]

[illegible] have been so applied. The same is true of the social question; a thousand dollars we'd not cover the cost to dispose [illegible] and the [illegible] in our behalf during the last twenty months, and all because we are not understood. It's the old story of the water in the millpond. People had their ideas adjusted to the flat earth theory and reasoned from that. They knew if a dish of water was turned over the water wo'd be spill'd and if the world turned over why sho'd not the same thing happen to the millpond? Yes, why not?

There's one little difference the millpond man failed to note. The water in the upset cup wo'd fall toward the earth, but if the water in the millpond was spilled it must go from the earth out into the atmosphere. The people of that day knew nothing of the centralizing power that holds all things upon the earth to its surface.

And there is another thing that the people of this age have not yet so recognized as to apply the principle involved, to-wit., the nature of the power that so attracts all things upon the earth toward its center. That power is the feminine; is what in the human is called woman.

The feminine is always Nature's builder. The feminine attracts; attraction, when strong enough to hold in place is love. The power, then, that holds the earth and the things upon it in place, is love as manifest in matter. It is freelove. There are no external bonds.

THE DESTRUCTION OF 30,000 LIVES.

As you walk into a garden in summer you step on an ant hill, you crush it and there you have duplicated the terrible [illegible] would seem no greater than that which follows the careless walk in your garden path.

What a tiny and fragile thing is man; how absolutely at the mercy of nature's forces—yet, in time, he will regulate absolutely this small planet which is given to him.

He will control its volcanoes as he now controls its waterfalls and rivers. He will control its storms, its rainfall and its heat.

Many centuries from now, hundreds of centuries, or even thousands, perhaps the lava that buried the victims of Martinique will be dug away by a race inconceivably different from ours.

Interesting knowledge will be gained by those who excavate the buried city in that distant day. Interesting comment will be written on the fact the men of that time—of our time—had so little control of the world that they were unable even to regulate one of its tiny safety valves, and understood not even the most simple laws for foreseeing and providing against the natural expansion of the earth's crust.

—Editorial N. Y. Journal.

There's one thing man does to-day that the man of the future will not be able to do—he cannot rule over woman, nor over his fellow man. He will know better than to try. Anarchy—self government will then be lived.

"Oh, people will be ready for it then, but [illegible] do now."

[illegible], may I go out to swim?
Yes yes, my darling daughter.
Hang your clothes upon a limb,
[illegible] don't go near the water.

AN INTERESTING LETTER,

Mrs. Waisbrooker:

Dear Lady:—I have before me a copy of Clothed With The Sun, I like it so well I write you at once and enclose 50 cents for subscription. Some of your utterances are so new and, to me, so radical, they give me a half frightened, yet glad feeling. It leads me to desire more and fuller comprehension of what you advocate.

For years I have been so engrossed with the cares of a family, and limited means, that I've read but little and been abroad still less, but I have done some thinking, and your hints in the paper before me on "woman" and "freedom" find a responsive echo in me.

When a child I was a member of the Progressive Lyceum in Chicago. I have a recollection of attending a meeting with my mother at which a Mrs. Waisbrooker spoke, and I so wonder if you are the lady? The talk impressed me because of the extreme earnestness of the speaker, and because she awakened new ideas I co'd not solve, and which I lacked the confidence to go to my mother with and so they haunted me.

Had I the means I would send at once for each of your books and pamphlets advertised; as it is, I will send for them one at a time as it becomes possible.

Yours in the search for truth.

J. E. C.

Port Angeles. Wash.

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NAME READING.

It is claimed now a days that there is character meaning in the letters of one's name. I know something of this "science," and if any of my readers desire to test it and will send me 50 cents I will do my best for them. The usual price is $1, but I am not a proficient. A man will please send his mother's name before marriage, and a woman will please give her maiden name and that of her mother. Full names required. L. W.

This pamphlet was written with the express purpose of being sold among the saloons. Our Temperance Workers act as though they considered those engaged in the liquor traffic as a hopeless class of sinners for whom it is not necessary to take thought, so that the traffic is destroyed. I have never yet heard a Temperance Worker express any anxiety as to the fate of those whose business they would thus destroy.

Those who condemn the traffic and yet sustain land monopoly, interest, rent and profits, are not only driving men into the business, but helping to prepare the victims, and thus are as bad or worse than those they condemn.

We want to show the saloon-men that we regard them as brothers tangled in the meshes of a false civilization, they in one way and we in another, and to set them to thinking on a line that will enable them to help themselves and us out of these tangles. Who will help us by taking hold and selling the pamphlet? Address this office.

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. IV. NO. 14. HOME, WASH., WEDNESDAY, DECEMBER 18, 1901. WHOLE NO. 170.

DISCONTENT HELD UP!

For several weeks, our subscribers have been wondering why DISCONTENT failed to arrive. It was only a week ago that we began to receive a deluge of complaints from all quarters, and realized that "something was up." The papers left the local postoffice promptly and regularly; and we had no suspicion of trouble. As soon as the situation dawned upon us, Oliver A. Verity proceeded to Tacoma in the interest of the paper, to learn where the difficulty lay. At the Tacoma postoffice, the astounding information was elicited that orders to hold DISCONTENT, pending investigation, had been received from the "inspector in charge" in Spokane. No reason could be obtained for this arbitrary procedure; and the postmaster professed to be entirely in the dark as to the matter.

This is the situation in a nutshell. Our money is taken for mailing the paper; and the several issues are held up, instead of being forwarded to those who have paid to receive them. A more barefaced form of robbery is hardly conceivable. We received no official notice of any kind, and were allowed to go on expending money and labor in vain. The course taken in this instance is absolutely without precedent, and marks a new epoch in the history of press invasion. It is an outrage without the possibility of palliation. No pretext has yet been alleged; and the real motive can only be surmised. It can hardly be doubted that the desire to cripple the defence of our comrades, by depriving them of the assistance of DISCONTENT at this critical juncture, was predominant in the mind of the "acting inspector."

It goes without saying that DISCONTENT will not be wiped out without an effort to secure its rights. We have laid the facts before the Washington officials, and also demanded an explanation from the "acting inspector." The outcome cannot yet be foretold. Meanwhile, we send out this issue in stamped wrappers, that our subscribers may realize the situation. Circumstances will decide whether or no this is to be the last issue of DISCONTENT. At all events, some delay is inevitable, before our future plans can be announced.

Under these circumstances, we are constrained to put forth a final urgent appeal, on behalf of the Defence Fund for our indicted comrades. It is impossible to overestimate the importance to the cause of free speech of victory in this case; and we have every assurance of success, if not fatally handicapped by lack of means. If you have the cause at heart at all, help NOW.

JAMES F. MORTON, JR.

THE BENNETT CASE.

When considering instances of Comstock persecution, the mind naturally turns to the famous case of D. M. Bennett, one of the most illustrious victims of the war on free speech. Besides being one of the earliest applications of the Comstock law in a case of serious importance, it affords a clear illustration of the real animus of Comstock and his crew, and the methods which they employ, seemingly without a sense of shame.

D. M. Bennett, as editor and publisher of the Truth Seeker in the 70s, had rendered himself peculiarly obnoxious to the church element, by his keen and relentless polemics against the doctrines of the Christian religion. With true theological malevolence, and a tacit admission of inability to cope with the "infidel" in the forum of open and honest discussion, it was resolved to give the daring heresiarch a taste of Christian charity, in the shape of persecution and deprivation of liberty. A suitable pretext was at first hard to find. After a careful scrutiny of Bennet's entire stock of literature, Anthony Comstock, the one man capable of stooping to the dirty work required, decided to try the force of religious prejudice against an avowed Freethinker. Accordingly, a theological tract by Bennett himself, entitled "An Open Letter to Jesus Christ," and a scientific pamphlet by A. B. Bradford, entitled "How do Marsupials Propagate their Kind?" were selected as the basis of operations. Following the reptilian tactics congenial to his nature, the wily Anthony sent a decoy letter to Bennett, over a false name, ordering the pamphlets, and enclosing the price of the same. The order was filled in regular course; and Bennett's arrest followed. This time, however, the astute spy discovered that, in the current phrase, "he had bitten off more than he could chew." Although he succeeded in finding a grand jury sufficiently asinine or bigoted to indict the champion of free thought, the matter was brought to the attention of the authorities in Washington by Col. Robert G. Ingersoll, with the result that the ridiculous indictment met with an ignominious and unpitied fate. Of course, Comstock was furious. To him, it always seems a personal affront, when a prospective victim is snatched from his clutches, so that he misses the ecstatic enjoyment of glutting his appetite for the suffering of his fellow man. He declared that he would "get even with Bennett," and made various other threats.

The opportunity for revenge came in August, 1878, when an attempt was made to prosecute Bennett for selling a copy of "Cupid's Yokes," by Ezra Heywood. This pamphlet, one of the pioneer works along the line of sex reform, is a thoughtful argument in behalf of "sexual self-government," reinforced by many quotations from standard authors. It is removed as far as the poles from anything salacious. Bennett did not himself deal in the pamphlet, but in selling literature at a convention in Watkins, N. Y., sold an occasional copy for Miss Josephine S. Tilton, during her temporary absence from her literature table, which was near his own.

The Watkins episode roused Bennett to a determination to maintain the right of American citizens to discuss all subjects with openness and candor; hence, without any particular interest in "Cupid's Yokes," or acceptance of the conclusions contained in it, he accepted it as a test of the liberty of publication. He therefore obtained a supply of the pamphlet, and advertised it for sale. This was the chance Comstock had been looking for. Now he could gratify his spite against the infidel who had defied his high mightiness. After following his customary procedure, in writing a Judas letter, in order to induce Mr. Bennett to send the pamphlet to a fictitious address, Comstock procured an indictment from the grand jury, and haled his victim before Judge Benedict, a wearer of the ermine whose character may be inferred from Comstock's open boast that he never failed to win a case in this court.

I have just been reading the official stenographic report of the trial. Those who have the opportunity of studying this shameful record need no comment to render them aware of the partiality and injustice of the whole proceeding. Judge Benedict's rulings, uniformly against the defendant, and his extraordinary charge to the jury, are only comparable in infamy to the tactics of the unspeakable Gary, the notorious Chicago vendor of injustice. From the very start, it was a settled thing that Bennett was to be convicted, regardless of the evidence. To this end, evidence of the animus of the prosecution was barred out; expert testimony as to the character of the book was denied a hearing; the jury were not allowed to hear the entire pamphlet, although it was indicted as a whole, but were compelled to judge of isolated passages apart from the context—a process which would condemn the Bible or Shakespeare as an "obscene" book; and the prosecuting attorney was actually allowed, and was dastard enough to avail himself of the allowance, to inflame the religious prejudices of the jury, by citing Bennett's authorship of free-thought literature, as testimony against his moral character!

The case was taken to the United States Circuit Court on exceptions, where Judge Benedict had the indelicacy to sit as one of the three judges to try an appeal from himself. Naturally, the judgment was affirmed; and Mr. Bennett was sentenced to thirteen months' imprisonment at hard labor, and to pay a fine of $400. He was not even permitted to say a word in his own behalf. A petition to President Hayes for his release secured nearly 200,000 signatures, being the largest petition ever sent to a president. This proved of no avail, however; and the outrage was consummated which has made the name of D. M. Bennett a synonym for martyrdom in the cause of free speech.

The spirit which robbed Bennett of his liberty is identical with the spirit which now seeks to crush DISCONTENT. Emboldened by past success, the vandals have come to believe that the time is now ripe for the establishment of a precedent subversive of all free speech in this country. Shall they succeed, by reason of our inaction? The fight may be won, if only the requisite effort is put forth. Would you do your share? Then help the comrades to carry on the legal contest, by sending an IMMEDIATE contribution to the defence fund. The Treasurer is Oliver A. Verity, Home, Wash. Circulars giving a full account of the case will be sent on application. They are excellent for purposes of distribution.

——:—:——

ILL-BASED SACRIFICE.

(Suggested by the Herron Discussion.)

It seems that no pronunciamento of any ethical code is so plain and simple that it may dispense with a little cold common sense in its application. Every ethical teacher approves the spirit of kindness and helpfulness; the wish to avoid giving pain or causing sorrow. But this law of the inner life, apparently so plain and easy of interpretation, has been the cause, I dare assert, of almost as much misery as it has ever averted or assuaged. This is because there is an unrecognized law within the more apparent law. Just as in dealing with little children most people make no discrimination between unlimited indulgence and free scope for wholesome character growth, so, also, few discriminate between what is essentially sorrow inflicting and what inflicts sorrow only because the sorrower sees life with eyes awry. In the latter case, one who sacrifices himself, in order to avoid giving pain, does injury to the very person he endeavors to shield from injury, and adds to that wrong the deeper and deadlier one of helping to increase the volume of social approval of that which society ought to disapprove. If a man dissolves a partnership with one woman, in order to form a new partnership with another woman, there may be no sorrow to anyone involved. Suppose, however, that Number One still loves him. The sorrowful thing, in that case, is not the fact that he wishes to live separate from her; it is that he no longer loves her. That fact is one which will not become less a fact through any coercion, conscious or unconscious, which she may exert. The sorrowful fact having become a fact, the other fact of separation is a mere matter of detail in the inevitable rearrangement of these two lives—that is, inevitable if both persons are clean minded and self respecting; for the old life has become impossible to them: it can never be resumed.

If the man remains with Number One, how many persons are injured? Number One is encouraged in selfishness, Number Two is deprived of happiness which should be hers; the man's life is spoiled; and society is either deceived or encouraged to persevere in confusing conforming with purity. And all to what end? To the end of making Number One happy—an end foredoomed to complete failure.

CLARA DIXON.

A man by his cunning picks your pocket of $10; he is a thief, and should be punished. Another by his cunning is able to hide a defect in a horse. He trades horses with you and beats you out of $10 good value; he is a smart, shrewd business man, and must be duly honored by a seat in congress. Yet the result is the same in both cases—cunning has robbed you of $10.

If the economic question is to be settled right it must be done on a basis that no man will ever be compelled to ask for a chance to labor. The cause of poverty does not consist in the idle and vicious not wishing to labor, but because the means of production are under the control of the few while the many have to cringe and beg for a chance to labor. All the means of production—land, machinery, etc.—must be free.

The enforced idle labor of the United States, if properly applied with the aid of idle machinery, would construct and equip complete 15 war vessels like the Maine daily. We go to war because one little midget of the sea has been destroyed, yet tenaciously cling to a system that compels us to lose fifteen times that amount of value and far more lives daily. Truly we "strain at a gnat and swallow a camel."

Man desires opportunity, not charity. Justice will give him this, but to gain justice we must have enough intelligence to discern justice.

O. A. VERITY

COLORADO CO-OPERATIVE CO.

T. Q. Smith, in a letter to Lucifer, May 21, 1898, gives an invitation to social radicals to join the Colorado Co-operative Company, and gives a very limited statement of their plans. It seems, however, that the company as a whole have control of the ditch, and that a member could not make a success without using the water from it. Now, in that case a member not conforming to what the majority thought, no matter on what subject, he might as well look for another location. The history of the ditch companies of California and other places shows what we might expect at their hands.

He says that the company has no control of the land whatever. Do the members have to buy the land from the present owners and hold individual deeds to it? If so, there will be the same land grabbing scheme as in all the other parts of this United States of monopoly. Just think of each member holding 40 acres of land—the average per capita of the population of the United States being less than two acres of cultivated land.

...then, again, the statement that all public utilities will be owned and controled by the company sounds just like all the other state socialistic schemes that have been started or proposed, and with what success we social radicals know.

Now, there may be some chance that I am wrong in some of my conclusions concerning the company from the limited information contained in the letter, and if so, I wish Mr. Smith, or some other member of the company, would set me right.

Now, it seems to me there are three necessary elements, or conditions, that must enter into the plan for a successful social radical community:

1. Land: Each member to have for occupancy and use not more than two acres. (Half an acre of fair land under average cultivation being enough to supply a family of six with all the vegetables and fruit that they can possibly consume).

2. Freedom to use the natural opportunities and not have to depend upon any one or two or a majority to be able to do so.

3. Toleration of all in the community for ideas which differ from their own.

Now, if the invitation had been extended to State Socialists and co operationists to join them I could have passed it over without notice, but to ask social radicals to go into a plan such as this one seems to be makes me call attention to the fact that they had better be slow in going into a scheme where the majority, or even minority, have control. Those social radicals who know the state of affairs at the Ruskin Co-operative colony must expect the same conditions eventually under any such scheme.

G. H. ALLEN.

THE PLEA OF LABOR.

In considering the difference between manual and mental labor can I disregard the argument drawn from nature, that every man has brains and hands and was clearly intended to work with both? The folly of those otherwise useless athletic exercises which are necessary to keep men of sedentary life in health is evident when we consider how much useful work they could perform and attain the same end incidentally. Furthermore, in deciding between the merits of labor with the hand or with the head, we must remember that as society is now organized a very large share of intellectual work is devoted to the task of outwitting competitors, of speculating in values, of securing and protecting unjust privileges and of reaping their fruits, and that a comparatively small proportion is of any direct benefit to the masses of the people. The brains which manage the machine of business, with its mainspring in Wall street, are less occupied with the problem of meeting the wants of mankind than with that of living on other people's labor. Even if we admit that business is honest in the ordinary sense of the term, and free from fraud, misrepresentation, adulteration and perjury (which it is not), it is difficult for a scrupulous man ...its system a career which will permit him so to work with his head as to satisfy the demands of his conscience. As for the higher planes of intellectual work—philosophy, poetry, music, art—there is something repugnant to any nice mind in the idea of disposing of the products of such labor for money. To write a poem wrung from the heart by the death of a friend and then sell it over the counter for cash—could anything but the stern facts of every day history make us believe that such things are possible? If all the work of this kind were done gratis, it is true that our artists and sages would be obliged to support themselves by other labor, and it is not likely that many of them could live in luxury. I am confident, however, that they would not lose by the change; nor can I bring myself to believe that Homer, feeling his way on the sands of the sounding Ægean, or Walt Whitman, in his Camden garret, was a less dignified figure than Virgil growing rich at the court of Augustus, or Lord Tennyson on his estate at ... worth. One thing remains to be said about brain work: much of it requires very little brains. A skilled mechanic uses his mind far more than many a clerk or small tradesman. If anyone supposes that cabinet making, plumbing, or marble cutting, requires intellect of a low order, let him try his hand at it himself.

But when you have begun to lead a useful life, and to dispense as much as possible with the labor of others, in short, when you have taken steps to assure a balance in your favor in the book of your life, you have only made your personal contribution to the welfare of society. What can be done to bring others into the same way of living? Are they to be frightened into it by dynamite bombs, or shall we pass laws in our legislatures, and make men act as they should by means of deputy sheriffs and policemen? "We must persuade people by good advice, but never by force." It is the public conscience that must be reached. A public opinion must be created which will make it infamous for a man to get more than he gives. Such a public opinion would sap the foundation of all monopolies, including that of land, and of all speculation, for the only object of monopoly and speculation is to live on others' labor, and if such a life became disreputable, men would cease to make it their aim. Public opinion is all powerful, and it could overthrow this twin hydra just as it has done away with the stake as an instrument of religious persuasion, and the duel as a means of healing wounded honor. That a public opinion of this kind can be created there can be no doubt, for it would be only the expression of a truth which is becoming visible to more and more of us every day, namely, that it is a great wrong to reap our brother's harvest. Each of us must work for himself and for those who cannot work; it is only in this way that we can show love to our neighbor, for, "Labor is the house that love lies in."—Ernest H. Crosby, in Twentieth Century.

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A PHYSICIAN IN THE HOUSE!

A NEW FAMILY MEDICAL WORK.

BY DR. J. H. GREER.

This book is up-to-date in every particular. It will save you HUNDREDS OF DOLLARS in doctors' bills. It tells you how to CURE YOURSELF by simple and harmless home remedies. It recommends NO POISONOUS OR DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does not indorse dangerous experiments with the surgeon's KNIFE. It teaches how to save health and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know HOW TO LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTI-TOXINE. It has hundreds of excellent receipts for the cure of various diseases. It has 16 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The CARE OF CHILDREN is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for $2.75.

ORDER OF DISCONTENT.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 18[illegible] we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.
Second: Wife or husband.
Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that . . . has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.

TO "YOUENS"—I would be glad to hear from Liberals who would like to correspond with other Liberals. Please send 4c in stamps and receive a sample copy of Little Freethinker also. Elmina Drake Slenker, Snowville, Va.

DISCONTENT.

PUBLISHED WEEKLY AT LAKEBAY, WASH.

50 Cents a Year.

Address all communications to DISCONTENT, Lakebay, Wash. Make all money orders payable on Tacoma, Wash., to O. A. Verity.

OUR HOME.

Just off the west side of Henderson bay lies a little bay, called Joes bay, upon the shores of which are built the homes of the present Mutual Homers. The bay is about 400 acres in area, is one mile wide at the mouth and a trifle over one mile in depth, terminating in a narrow creek. The tides in this section have a rise and fall of about 20 feet.

The association's land mainly lies on the north side of the bay and has a southerly slope. The first lot of land has practically been divided into lots 208 feet square, four lots in a block. A street has been agreed upon, 60 feet in width, around each block; the street to come out of the 208 feet in width. Some of us have left eight feet for sidewalks, seven feet for lawn (in the center of which we have planted fruit trees instead of shade trees), and the balance, 30 feet, is left for road bed. A street has been laid out along the water front, thus giving all free access to the water.

It was the aim of some to settle as closely as possible that we may the better and sooner surround ourselves with the conveniences of life. To this end they take only one acre each . . . dence lots and will take balance needed back together and work as a co-operative farm. Yet ideas differ, and we have those who prefer to choose their lots together, and so do.

In our labors some work together, while others work at home beautifying their own surroundings. Freedom demands it to be so, for whenever the individuality of one is suppressed by the dictation of the many, just that much of the progress and development of that one is lost to the world. Hence, when the ideas, or plan of action, is not agreeable to all, the minority is left free to unite around another plan of action, and will, of course, do so. Therefore there may be, and no doubt will be, more than one group, but it will be readily seen that each group will formulate a system of exchange of products that will be just to all. Hence, our ideas give all freedom as far as we are concerned, and people may live communistically or separate as they may choose.

O. A. V.

ECONOMIC THOUGHTS.

Happiness only comes by our being free to act in a manner to bring us happiness. Restrictions can only result in producing unhappiness; hence freedom is the true road to happiness.

***

Did you ever stop to think of the vast number of days that are annually wasted under our present system. Look about you at the land that has been cleared, houses that have been erected, at the vast amount of all kinds of machinery that labor has produced and is now abandoned and left for the elements to destroy. Step into your large stores and see the number of clerks idle waiting for customers; behold the vast army of officials in all the different branches of government, the thousands of soldiers and the millions of tramps; yet all these have to live, be fed, and clothed. But few are really at work producing, while the many are getting their living from the sweat of their brother's face. Will you study why this is so, and then apply the remedy.

***

Money has no power of reproducing itself; only when labor is applied does capital increase; therefore labor is robbed of that which capital takes as interest, rent or profit.

***

"To me crime consists only in infringing upon the natural rights of another. Society and governments make nearly everything a crime. One can scarcely make an attempt to be happy but that he runs up against some laws, rules or edicts that say "Thou shalt not."

93

Shall the poor have butter? That is the question that threatens to bring about the disruption of this christian charitable association. We anticipate, however, that the matter will be compromised by giving them oleomargarine.—International Woodworker.

TO THE LOVERS OF LIBERTY.

The present critical position of governments, and the deplorable industrial condition of the toiling masses, make it imperative on those who love liberty to call into existence an organization to aid them in their propaganda. Our ambition is to bring together men and women determined to free themselves and their fellows from the craft of politicians, the hypocrisy of priests and the despotism of governments. Such an organization must be world wide and operate on the people of the globe. It must be secret, educational, revolutionary and devoid of every semblance of centralized power.

We, therefore, call upon the friends of human liberty, who are without reverence for church or state, to write us a declaration of principles for such an organization. Friends who comply with this request will please forward all communications to L. S. Oliver, secretary, Maywood, Ill., with the understanding that all such declarations will be given over to a committee, consisting of five representative radicals who have passed through the fire and have paid for their devotion to their fellowmen. The declaration of principles chosen by said committee will be published in all radical papers. Respectfully,

L. S. Oliver,
T. P. Quinn,
C. Pfuetzner,
Committee.

Radical papers please copy.

Labor-saving machinery ought to shorten the workingman's hours without lessening his pay, instead of constantly turning men away to increase the army of unemployed.—Commonwealth.

ABOUT THIS ASSOCIATION.

The character of our society here at Home City, located on Joes bay, 13 miles west from Tacoma, must be considered in a two fold light. Our first object, by being organized under the laws of this state as "The Mutual Home Association" is to secure one or two acres of land to each person, man or woman, for his or her permanent home through life, that shall not be subject to debt or mortgage. Our second object is: To secure to its members better industrial, social and educational conditions; and to aid our fellowmen in accomplishing the same end.

All lands purchased by and deeded to this association and not occupied as homes will be held in common to be farmed and cultivated co-operatively by the entire association or in groups, according to the pleasure of the society.

As this is a timber country we have but a few acres of land at present cleared, and that is used as a garden for our individual families.

All industries are started by the members wishing to do so, and on any plan those starting the industry may agree upon. No member is compelled to help start or work in any industry that he does not wish to aid in starting or maintaining.

THE ONLY INDUSTRY YET ESTABLISHED IS THE CUTTING OF CORDWOOD, AND AS THIS IS VERY HARD LABOR PERSONS NOT ACCUSTOMED TO HARD WORK CAN NOT EXPECT TO MAKE BUT LITTLE.

Each person coming here must expect to put up his own house at his own expense, aided only by those who voluntarily agree to do so.

We have our private homes and private tables, but any number of families wishing to do so can unite and live communistically or in any manner they choose. They can work co-operatively with those who do not wish to live communistically and take their share of the products, or they can work communistically among themselves.

The cost of a house will vary from $20 cash, up to any amount, to suit the size of the family and taste.

A one-room house of common lumber, 14x16 feet, can be built for $20.

Lumber can be purchased at the Lakebay mill.
O. A. Verity, Sec'y.

Some writers have so confounded society with government as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants; government by our wickedness. The former promotes our happiness, positively, by uniting our affections; the latter, negatively, by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron; the last a punisher. Society, in every case, is a blessing; but government, even in its best state, is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries, by a government, which we might expect in a country without government, our calamity is heightened by reflecting that we furnish the means by which we suffer.—Thomas Paine.

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The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select and one dollar for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.
Second: Wife or husband.
Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . dollars, which entitles . . to the use and occupancy for life of lot . . , block . . , as platted by the association, upon complying with the articles of agreement.

MEETINGS AND HEADQUARTERS.

International Working Men's Association's Club and Reading Room, 442 S. Ashland avenue, Chicago, is open for everybody between the hours of 9 a. m. and 10 p. m. Revolutionary literature of all kinds always on hand.

Social Science Club Lour's Hall, 61 E. 4th street, New York City. Free lectures and discussion in English every Wednesday evening at 8 o'clock.

Group Proletariat of New York City gives Anarchist lectures Fridays at 46-52 Orchard street, and Saturdays at 21 Suffolk street.

The San Francisco (Cal.) Italian Anarchist Club meets every Saturday night at 111 Trenton street.

Anarchist Headquarters of San Francisco, 1274 Folsom street. Open every evening from 7 to 10 p. m.

The People's Union, a free discussion club, meets every Sunday evening at 995 Westminster street, Providence, R. I.

Wendell Phillips Educational Club meets every Saturday at 8 p. m. at 31 Robinson street, Providence, R. I. Pamphlets in English, German, French, Jewish and Russian languages on hand.

The New Generation, 602 South Third street, Philadelphia, Pa. Open every evening.

The Manhattan Liberal Club meets every Friday evening at 8 o'clock in the German Masonic temple, 220 E. 15th street, New York.

The Ohio Liberal Society meets every Sunday, at 7:45 p. m., at 301 Vine street, Cincinnati.

The Independent Debating Club, St. Louis, 1101-2 Market street, room 7, meets every Thursday at 8 p. m.

RADICAL PAPERS.

Solidarity, an International Review of Anarchist Communism. A semi-monthly, 50 cts. a year. Address J. H. Edelman, 50 First street, New York city.

Free Society, an exponent of Anarchist Communism, 13 Oak Grove avenue, San Francisco.

The Coming Era, a semi-monthly journal of American politics. Price 50 cents a year. Address Rose Winn, Dallas, Texas.

The New Dispensation. Monthly. 10 cents a year. Address New Dispensation, Corvallis, Oregon.

Sturmvogel, 50 First street, New York City, an Anarchist Communist paper printed in German, semi-monthly; 50 cents a year.

THE ALTRUIST is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, mutual assistance, and equal rights. It is issued by the Altruist Community, whose members hold all their property in common and decide their business affairs by their majority vote. 25 cents a year; sample copy free. Address A. Longley, 2819 Olive St., St. Louis, Mo.

FREELAND SUMMARIZED.

Continued from page 1.

land not already occupied will require hard labor to clear before it can be cultivated."

That is what the Mutual Home Association HAS DONE.

The Mutual Home Association is authorized "to assist its members in obtaining and building homes." A necessary step is opening the streets and clearing the land. As soon as this is even commenced, rents will go up; and it will be found, by adopting the Freeland system of paper money, that the credits given by Home for the work of clearing the land will be absorbed by these increased rents, if you will let them. It will also be found that the benefits of living in Home will be so great, that people will live in Home, who are engaged in profitable work elsewhere; and that the benefits of working in Home will be so great, that people who are not prepared to move at once to Home will come there to work.

It is submitted that it is up to the inhabitants of Home to discuss Freeland, and either free their land, or show why.

THEODORE W. SIDDALL

LITERATURE.

[Under this head, it is proposed to comment on our exchanges and on current literature of a thought-provoking tendency. Books and pamphlets sent me will be impartially reviewed.—J. F. M.]

Aggressive Common Sense is the somewhat formidable title of a brochure of 106 pages, which comes to me from Tracy, Minnesota, where it is published by its author, E. E. Harding. Price, 20 cents. In substance, it is a sharp criticism of the methods by which the immense fortunes of today are acquired. It is bright and forcible in spots, but contains much that is dull and platitudinous. What little there is of a constructive nature, points in the direction of the regimented public ownership which the Appeal to Reason denominates Socialism. He refers to Anarchy quite in the approved newspaper style, and affirms that we need government because of "man's wickedness and foolishness"—not seeing that when wicked and foolish men attempt to rule each other, they can only establish a wicked and foolish government; that individual "wickedness and foolishness" can never be transmuted into collective virtue and intelligence, through the mere hocus pocus of organization.

The Truth Seeker, of New York, keeps in the forefront of the Freethought propaganda, and is not afraid to come out boldly for free speech. It has rendered exceptionally valuable service in the Craddock case, and in DISCONTENT'S fight against Comstockism. The cartoons by Ryan Walker, which add considerable spice to the paper, are far superior, in delicacy and effectiveness, to those formerly supplied by Watson Heston. These cartoons, together with George Macdonald's witty and brilliant "Observations," serve as a relish to the more elaborate arguments offered by the editor and an able corps of contributors. Any who have not recently seen the Truth Seeker will do well to send for a sample copy. The address is 28 Lafayette Place, New York, N. Y.

JAMES F. MORTON, JR.

HOME NEWS.

Charles and Angelika Kranz, of Chicago, are now with us.

Rev. E F. Doescher, of Tacoma, came out on Monday, for a brief visit.

Another road has been opened, between the Adams and Larkin places.

Verne and Blanche Parker are now settled in their new home across the bay.

Frank Harman, who has been here for the past two months, has gone to California.

Ray Herring, who has been visiting at the Minor home for several weeks, left today for Tacoma.

A pleasant surprise party was given to Fannie Burton, last Thursday evening, on the occasion of her birthday.

We danced at neighbor Losey's house last Saturday eve. The little folks indulged in a masquerade. Leila Allen represented DISCONTENT. She wore a white dress trimmed with red. On the white part were printed the two outside pages of the paper. We usually dance somewhere every Saturday evening.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles. There is no wagon road to Tacoma.

Home is not a cooperative colony, but an individualistic settlement, with a simple system of land tenure, outlined in the articles of incorporation and agreement of the association. All industries are conducted by the members or in voluntary groups. We are still in a pioneer state. A few streets have been opened, but are still in a rough condition, and all land not already occupied will require hard labor to clear before it can be cultivated. There are 94 people here—28 men, 25 women and 41 children—girls over 15 years 3, boys 5. We live in individual or family homes, although any persons wishing to live on the communistic plan among themselves are free to do so. When writing for information please inclose a SELF-ADDRESSED STAMPED ENVELOPE for reply.

OUR DEFENCE FUND.

For the benefit of new or casual readers, it should be stated that the defence fund, whose progress is recorded in DISCONTENT, has for its purpose the raising of funds to meet the necessary legal expenses in connection with the prosecution of Lois Waisbrooker and Mattie D Penhallow, on the false charge of sending obscene literature through the mails. The indicted article is entitled "The Awful Fate of Fallen Women," and appeared in Mrs. Waisbrooker's paper, "Clothed With the Sun." It is simply a burning protest against the wrongs inflicted by society on women, and was published with the noblest motives. Lois Waisbrooker is 76 years old, and has devoted her entire life to the benefit of humanity. Mattie D. Penhallow is postmistress at Home. She was led by a decoy letter to mail a single issue of the paper, in the belief that she was conferring a personal favor and performing an official duty. The whole trouble arises from the officiousness of a postal inspector, who has previously shown a disposition to indulge in petty persecution. The help of all friends of liberty is invoked against this supreme outrage. United action will bring certain victory.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer LOTUS for HOME. The steamer leaves Commercial dock every Monday, Wednesday and Friday morning at 8 o'clock. Tyconda or Typhoon leaves Sunday at 8 a. m.

RECEIPTS.

Labadie $4, Christensen 50c, Russell 50c, Dixon 50c, Hensley 50c, Danielewicz Lounzen 25c.

BOOKS AND PAMPHLETS FOR SALE BY DISCONTENT

Moribund Society and Anarchy. By Jean Grave.	25
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Business Without Money. W. H. Van Ornum.	50
Anarchy. Enrico Malatesta. Is It All a Dream? J. F. Morton, Jr.	10
Vice: Its Friends and Its Foes. E. C. Walker.	15
Appeal to the Young. Kropotkin.	05
Helen Harlow's Vow. Lois Waisbrooker.	25
The New Hedonism. Grant Allen.	05
The Conspiracy Against Free Speech and Free Press. Geo. Pyburn,	05
Our Worship of Social Primitive Guesses. E. C. Walker.	15
Anarchism: Its Philosophy and Ideal. Kropotkin.	05
The Pyramid of Tyranny	05
Cursed Before Birth. Dr. J. H. Tilden	1 00
Perfect Motherhood. Lois Waisbrooker.	1 00
Irene or the Road to Freedom. Sada Bailey Fowler.	1 00

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

OL. IV. NO. 19. HOME, WASH., WEDNESDAY, JANUARY 29, 1902. WHOLE

THE HARMAN CASE.

3.

Among the lieutenants of Comstockism, none can be said to have patterned more closely after the leader in the movement against liberty than R. M. McAfee, the persecutor of Moses Harman. He it was who stood forth in this exigent as the champion of masculine brutality, and the covert foe of American womanhood. By instituting this shameful prosecution, he openly proclaimed himself in entire sympathy with the unspeakable brute described in the Markland letter. It is easy to gauge the character of a man who pronounces it a crime to protest against a villainous outrage committed against a sick and helpless woman. The only remarkable fact is that it should have been possible to find a judge willing to make himself a party to this wholly indefensible proceeding.

The case dragged on from session to session, through a seemingly interminable series of postponements. George Harman and E. C. Walker severed their editorial connection with Lucifer; and the case against them was ultimately dropped. Meanwhile Moses Harman, justly indignant at the atrocious prosecution, boldly reprinted the Markland letter in large editions, and scattered it broadcast, as evidence of the character of Comstockism. The prosecution, with unusual discretion, took no notice of this act of defiance. He also challenged renewed attack by advertising "Irene" for sale, the author of that book being then under indictment on the ground of its alleged obscenity. That this stupid accusation was never pressed to trial, detracts not in the least from Moses Harman's splendid courage in challenging the issue.

While nothing came of these acts, the publication of an article known as the O'Neill letter caused Mr. Harman to be rearrested in 1890, before the earlier case had come to trial. This new target for the Comstock blunderbuss was a communication from a physician in good standing, justifying the Markland letter, on the ground of the evils which called it forth, and rehearsing some pertinent facts of a similar nature, which had fallen under his own professional observation.

The Markland letter case came to trial first. The facts concerning this celebrated frustration of justice are so succinctly given in an account in the Advertisers' Guide, that I cannot do better than quote verbatim as follows:

"On April 17 a pretended trial took place, of a character grossly discreditable even to the system of jurisprudence under which such an outrage is possible. Of this farce the following are some of the mean features. The new district attorney, Mr. Ady, had assured Mr. Harman that he should have sufficient notice of trial to enable him to prepare properly. This assurance he dishonorably violated; hustling on the trial at a time when Mr. Harman was unprepared and showing thereby an entire lack of any honest intention to try the issues in the case with any fairness. On the day in question, Mr. Harman's counsel, Mr. Overmeyer, was in the deepest family affliction. His wife was not expected to live throughout the day; and his child was dangerously ill. He was in no condition to try such a case. Other counsel was on the way from New York intending in good faith to try the case upon its merits. These facts were fully detailed in affidavits on a motion to adjourn the case for one day, but while the prosecution had loitered along for four years it now insisted that one day was too long a time for such an aggravated case of 'obscenity' to go unattended to. No fair judge would have denied such an application for an adjournment. The application was, however, sneeringly denied by Judge Foster, who said to Mr. Harman: 'If you had been as diligent in looking up counsel as you have been in instructing me in my duties you would not now be unprepared.' Thus Judge Foster got square for some fancied slight to his ineffable dignity. No one has ever been able to tell with certainty what it was that piqued the judge, and led him to take this mean revenge. Possibly something may have been written to him by some of Mr. Harman's friends, which excited his spleen. Perhaps it was the fact that just before the trial Mr. Harman had printed in Lucifer the oath of office taken by the judge. If it was this latter act that the judge resented, he would better have deliberated long enough to realize that from the mere printing of the oath there was no implication that the oath was likely to be violated; but on the contrary, all the presumptions were that the judge would live up to his oath. The judge directed the trial to proceed at once, and assigned as counsel a lawyer entirely unfamiliar with the numerous details of the case, who, instead of setting up a proper defence and arguing on the law and the substantial merits, interposed the preposterous plea of insanity. Against this course Mr. Harman protested with earnest vigor; but his protest was treated as if it were mere contumacious disorder; and the judge presided over this hideous, wicked farce with as much gravity as if he were honestly trying the case.

"It must have been gratifying to the judge that the conviction which ensued was upon just those articles which he had gratuitously characterized as obscene in his opinion a year before. . . As it was, the verdict was a compromise, three of the jurors being disposed to acquit.

"Judge Foster imposed the most bruta sentence ever known in a case of thi kind, five years' imprisonment and a fine of $500, and in so doing manifested a pique and malignity which showed him entirely unfit to fulfil judicial func tions. This manifestation of pique wa accentuated by the fact that at the same term of court another defendant confess edly guilty of an offence of the same nature was allowed to go on payment o the minimum fine.

"No stay was allowed; and Mr. Har man was at once committed to prison His letters at this time are models o dignified protest against wrong. He re mained in prison until August 30, when by virtue of a writ of error he was re leased, after seventeen weeks' imprison ment. A new bond was required "

Pending a decision on the appeal i this case, the O'Neill letter case wa reached and taken up. Therewithal be gan a period, lasting more than tw years, of judicial seesawing back and forth between the two cases. The ne result was that the sentence in th Markland letter case was finally set aside, and that Moses Harman was sen tenced to a year's imprisonment for the publication of the O'Neill letter. After an incarceration of four months, this sentence also was found to have beer improperly inflicted; and Mr. Harman was released.

It would seem as if the persecutors o truth and honesty, "after six years o atrocious outrage, fiendish persecution hideous perversion of justice and con temptible trickery," including two term of false imprisonment, would be satisfied with their foul work, and would leave their victim in peace. But Comstock ism is never satiated with the spectacle of undeserved suffering, caused by its inquisitorial cruelty. When the whole disgusting matter had been so long laid on the shelf that everybody supposed it abandoned for good, after three years of absolute inaction, the old Markland let ter case was suddenly and unexpectedly revived. The former sentence in thi case having been proved illegal, a new sentence must forsooth be imposed fo an alleged offence committed nine year before. Having formerly imprisoned Moses Harman contrary to its own law the court will now proceed to "correct" its error, not by making due amends t the victim of its injustice, but by im prisoning him again! Accordingly, o June 1, 1895, Judge Phillips, the sam incompetent official whose outrageou sentence in the O'Neill letter case ha been set aside, after Mr. Harman ha four months' imprisonment in conse quence of it, issued the decree whic again awarded a prison cell to the ma who had exposed a wrong, and pleade for a remedy.

The history of this case forms an excellent epitome of Comstockism. Here may be seen the convincing and overwhelming proof of the insincerity of its pretensions, and the heartless malignity of its performances. It is full of evil, and devoid of good. Its malign influence has already penetrated into every corner of our land, poisoning the public mind, and sheltering filthy abuses from merited exposure. It is endeavoring, by a series of insidious encroachments, to render it exceedingly perilous for any citizen to express his honest opinions in this country, unless such opinions may chance to coincide with the will of those in power. It is forging heavy chains for the human mind, and building barriers to obstruct the march of progress. It is bitterly hostile to all new thought, and wages ostensible warfare against "obscenity," as a cloak to cover its real intent to suppress all unorthodox ideas in religion, as well as on social questions. For the sake of the future, no less than that of the present, for freedom of thought and an untrammeled press, for right of investigation and the exposure of abuses, we appeal to all who love the light to aid us in dispelling the darkness which threatens to enshroud the land.

JAMES F. MORTON, JR.

HOME COLONY.

After having been in Home colony several weeks I feel disposed to tell the readers of DISCONTENT something about the treatment Dick and myself have received at the hands of the members of the association.

We arrived on a characteristically moist Washington day, but the downpour did not prevent two rowboats being brought by comrades to the steamer to meet us.

The boat into which we were taken had young Davy Dadisman for oarsman. The youngsters, it seems, at this place, master the art of rowing boats immediately after learning to walk. Certain it is, we could but admire the skill of our young boatman, although, at first, I confess, I entertained some fears for our safety. In the accompanying boat were seated comrades Laura Govan, Gertie Vose and O. B. Vose. At the shore Will Magoon greeted us and straightway piloted us to his residence.

The inclement weather failed to dampen the spirit of good cheer in the breasts of neighboring comrades, a number of whom called upon us in the afternoon. We were invited to a general muster in the evening, but we were too tired from our journey to accept it.

Friendliness, fellowship, and helping hands have met us at every turn.

The social life here gives one the feeling, at first, of having been released from prison, where one had been confined on a false charge. The friends all know of the enormity suffered and endeavor to rectify the wrong done. Where restraint had been on all sides, now every bar is down; any subject can be discussed without fear of alarming or horrifying anyone.

The freedom of action, if not entirely complete, (we could hardly expect it to be complete when we consider the short life of the colony), is of a degree so far in advance of conventional customs as to be virtually without restraint. It is, in some ways, as a society of most intimate friends, where no one hesitates to express the affection he or she may feel for any of the others.

There is, apparently, more backwardness in casting aside superstitions of the economic order than those of any other branch of "civilized" society. This may be but an appearance, as I do not know the facts concerning the economic conditions of the colony, and whatever the ideals of its members may be the outside commercial pressure may possibly be too great to be withstood at present.

VIROQUA DANIELS.

We are a generation living betwixt night and day. Half awakened, we still rub our somnolent eyes and are afraid to look into the light.—Stirner.

Man is timid and apologetic; he is no longer upright; he dares not say; "I think," "I am," but quotes some saint or sage.—Emerson.

THE ANNEXATION OF HAWAII.

The history of that Sphinx called authority repeats itself everywhere at every opportunity.

One hundred and twenty years ago Americans fought for independence—today Americans rob another people of independence.

Of course, when the "missionary fathers" introduced the bible upon the islands the people began to lose their economic independence, so that the present republic really has nothing in common with the people.

Everything that is noble and human loses all its beauty where missionaries and lawyers find their way to represent god and law.

The social foundation of the Hawaiian people is pure communism, so you can imagine how every new law causes greater dissatisfaction in the ranks of those who are opposed to private ownership.

The results to the people of the local and United States governments is worse than a raid of highway robbers, because the robbers might rob and kill you, but they would not make you and the coming generation slaves.

Still I must admire the resignation of these so much wronged people, but I wish they would enter the ranks of the strugglers for liberty and defy wage slavery and everything else that is connected with it.

Any kind of government, be it founded even with the purest and best intentions, must become tyrannical, because the authority of any organization must develop and grow. This is the history of all official organizations. Liberty and authority are two different conditions, and the one can only develop at the expense of the other. If the Hawaiians want to see freedom and happiness they must reject authority and stick to their natural rights on the basis of mutual co-operation.

A. KLEMENCIC.

Honolulu, July 25.

SUFFER BECAUSE OF IGNORANCE.

The radical man opens the way for others to follow. Fools knaves and cowards stay behind, each from a different motive. The honest man takes his position behind some idea, and there he stands and fights so long as the idea seems to him possible of realization. No matter when; perhaps in a day, a year, a century, or longer, but some time. And these are the men and women who go through life shunned by the compromisers, conservatives and cowards, both rich and poor. But they have their reward in their own inner consciousness. They have done the duty they owe to themselves, and made the right use of the powers they possess.

The condition of men today is what they make it. When they know enough to want justice they can get it. Mankind suffers through ignorance, and not of necessity. If the people knew what they wanted there would be no difficulty in securing it, and so long as they choose to remain ignorant they must suffer in poverty. There are plenty of men, radicals, who are telling others the truth, but they will not listen. In this the poor are but a trifle better than the rich. The one who tickles their fancy, flatters, plays upon prejudices, practices subtle deceits, blusters and puffs, is favored and followed, while the honest man, who tells the truth regardless of consequences, is discredited and avoided.

When men cease to be cowardly slaves to custom, and dare think for themselves, it will not take long for them to discover that freedom will bring about a state of justice, and that all men will do right when not set about by unnatural and aggravating restraints and restrictions.—The Independent.

SHALL THE POOR HAVE BUTTER?

Shall the poor have butter? This is a question that is agitating the minds of a Chicago charitable association. Some think the poor should be given butter, others say no. Why on earth should the poor get butter? Did not god make the poor, and does he not love the poor? Did he not make them to be poor, while those who dispense charity belong to a different species of mankind entirely? The poor ought to be glad enough that they are allowed to live, to breathe the same air as the rich, to build the cities that the rich own, the palaces that the rich reside in, the luxurious coaches that the rich ride in, and make the broadcloth that the rich wear, and the thousand and one other necessaries and luxuries of life. Isn't that sufficient without butter? If the charitably inclined give the poor butter, there may come a demand for meat, and the poor might not be satisfied until they have just as many and as good things as the rich.

Nov. 23, 1898 from Discontent: "We have named our little village Home City - our post office address is Lakebay".

Oct. 1898 the piling is driven for the bridge and float.

Dec. 1898 there are 51 colonists.

Sept. 19, 1898 - Sylvia Allen appointed school t[illegible]r

Dec. 14, 1898 Discontent issue #33

51 persons

houses 14" X 16" for $20

7 cows privately owned

1 span of horses owned cooperatively

15 houses

26 acres in the original tract

64 acres under contract to be deeded when paid for by inc[illegible]ing members

120 acres tax title but not yet deeded

There is a People's Store ad in early 1900 (it is pr[illegible]ed in a Tacoma newspaper with Ida Allen (George Allen's sister) as clerk and Bing Crosby's mother pictured. Would love to fi[illegible].

THE DEMONSTRATOR.

Entered November 5, 1904, at Lakebay, Wash., as Second Class Matter, under act of Congress of March 3, 1879.

HOME, (LAKEBAY P. O.), WN., WEDNESDAY, MARCH 20, 1907.

COURAGE.

On those who lack courage, the gods lavish every favor and every gift in vain —Mommsen.

The guerdon of a nation is its strong right arm,
Its tower of strength, the man who dares to die—
Not to uphold the despot's reeking throne,
But cleave in twain the very heart of lies.
The earth was won by courage from the beast,
The savage and the tyrant who possessed
Her first. The Titian hearts of those who fell
On every field, where freedom was at stake,
Have sent their mighty currents round the world,
And made its wide, wild wastes a blest abode.
There is a light that down the ages streams,
The bright, ascendant star of all the brave—
It glows, it blazes an unfailing fire,
And as the sun gives beauty to the rose,
Above, beyond art's studied loveliness.
The star of courage warms the human soul,
And nurtures there its godlike attributes,
And every heart that loves the strong the great,
The true, affords a throne to freedom's kings.
Than they the earth may claim no mightier sons,
Monarch of life who, self crowned, went to death.
As falls at bay, a stag, surrounded, slain,
While yelp a thousand hounds about their feet,
They fell before a horde that slew to serve
The petty despot who would trample them,
To do their master's bidding, like the cur
He drives into the fray and long their names
Are with the dust, and now, where in the dark
A million slunk to slay, within the light
A giant strides to serve. What deeds are his!
The poet has no nobler on his page,
The genius of the chisel and the brush
May consecrate itself to them: for they
Alone have made art possible, and changed
The wilderness into the homes of men.

—James Armstrong.

ANARCHY.

Being a new reader of THE DEMONSTRATOR I desire to express my ideas of Anarchy to see whether or not my views correspond with the general trend of opinion on this subject from the affirmative side of the question. To me the term Anarchy means the abolition of slavery in all its multifarious forms. The reason the majority of the people are not in sympathy with Anarchy is because they do not know enuf to know that it is a synonym for freedom. The majority of humankind are so selfish, narrow, contracted, uncharitable and ignorant as to desire laws to enslave their brothers and sisters; but they themselves do not desire to be thus enslaved. They do not seem to recognize that great axiom of equity—that what is good for the individual is good for the community and what is good for the community is good for the individual. Could poor, ignorant human biengs only be made aware of this potent fact, every individual in the land would put forth his strongest effort and try to lift the yoke and burden of legal bondage from the neck of every one of his fellow beings in order that he himself might become free. The law says that for certain crimes a man shall hang by the neck until he is dead. Brother, or sister, would you like to hang by the neck until you are dead? If not, then you are committing one of the most inconsistent, basely selfish and nefarious acts underneath the sun of heaven when you vote for and uphold a law and government which hangs your brothers by the neck until they are dead, and may at any hour do the same with you.

The abolition of all human and man-made laws, and the institution in their stead of the life and essence of the golden rule, to me, would be the inaugurating of true and unalloyed Anarchy.

Socialism will not meet the case, because Socialism would be a government, and Socialists would be the same identical set of selfish, ignorant individuals under the reign of Socialism as they are under that of competition. A government can never reform a people. But the people may reform the government. It is not government, tho, that humankind want, it is freedom. All forms of government are only so many forms of human tyranny in different degrees of modification. We do not wish to reform tyranny by dethroning one form and enthroning another. We simply want to abolish the whole thing at one fell blow. The whole system of government, from its earliest conception in the minds of the human race, has simply been a system concocted by the strong and cunning by which to dominate and rob the weak and credulous, and hold them in subjection to the power and selfish desires of the former, and to use them for the fulfillment and gratification of their own selfish ends. And when church and state, at one time united, became jealous of each other's power they parted company, each sustaining and carrying on a system and powerful institution of tyranny, slavery and bondage—blind traps in which to ensnare the world of ignorant mortals. So long as an individual has not evolved far enuf in the great scale of evolution to be pure and virtuous in his own mind without the restraints of law he has that so-called patriotic desire and disposition to see all of his brothers and sisters yoked with the galling bondage of man-made laws. But the very hour he reaches this happy stage of his evolutionary unfoldment, where he is virtuous enuf to stand alone, and broad and tolerant enuf to be willing that his brothers and sisters shall stand alongside of him untrammeled, in that hour will he be most strenuously in favor of bursting the bonds, severing the fetters, and abolishing the laws of tyranny which have so long bound and handicapped them and him in their upward progress. For, truly, "as a man thinketh in his own heart so is he"!

The so-called prohibitory laws do not prohibit, as every rational, thinking individual is well aware. "Thou shalt not" was the law of Moses and not the law of God. Tell a man he shall not drink liquor and he will only drink the more for spite, and to show you his own power of personal freedom and independent action. Cut him off by stopping its manufacture and he will drink absinth, eat opium or something worse. Cut him off from these and he

will invent something still more degrading. Tell him "thou shalt not commit adultery"' and it will turn out that all men are adulterers. In what manner could it be worse if no such law as "thou shall not" were placed on the statute books or tried to be made to prevail in the land? Surely, after all, "the kingdom of heaven is within". Poor, stupid, ignorant mortals, they do not know that all these things are in the inside, or cause world, of each individual soul, and not in the world of external effect, as they have been deceived into believing; and no possible laws of man's external legislation will stop their continuous ravages or stay their feverish tragedies for a single generation; neither will preaching or moralizing do it, but they must be ground and threshed from the soul of men by God's great mill of evolution; and by true and unfettered education and expression is the only way in which we may aid this great and powerful miller of the universe, who is himself an Anarchist, and the true father of us all.

G. W. GRAMMER.

A CRITICISM.

Some people think that because you criticize a man in public discussion you not only dislike him but also look upon him as an ignoramus. Many of you, therefore, may not believe me when I say that B. has one of the finest intellects I've ever known. Yet this is true, for no one but a mental athlete would dare to do what he has done this evening—assail and uphold authority in one and the same speech. Let me explain. Kropotkin says: "The inveterate enemies of thot are the government, the lawgiver, and the priest". But rulers, lawyers, and priests, make up only a small portion of any community. In Chicago there are by far more bootblacks, cooks and waiters; how does it happen, then, that 2,000,000 of people are controled by a few hundred? It would seem that one man would have his hands full trying to control one man, as we see in nearly every fist fight, how, then, is it possible for a half dozen men to control a whole nation? It happens thru authority. Every creed, party, cult and nation has its authorities, its great and famous men—

"They are a sort of men whose visages
Do cream and mantle, like a standing pond,
And do a willful stillness entertain,
With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit,
As who should say "I am Sir Oracle,
And when I ope my lips, let no dog bark"!

The pope says so and so, the czar says so and so, the president says so and so, Shakespeare and Spencer say so and so, and, therefore, it must be so! Such is the foundation of all despotism, and it is the only way in which the dwarf—the few—can enslave the giant—the many. The giant is ignorant and superstitious, the dwarf is wise and cunning. The dwarf teaches the giant to reverence wealth, to respect the church and state, to honor great and famous men, and so the giant is securely bound in the service of the dwarf. A great name represents so much force. Fame gives a person power, the same as money or political prestige. If you knew that 100 000 people indorsed all that I said you would respect me more than you do now when no one sanctions what I say except myself. Friend B. knows this is so, and that is why he has talked to you tonight in the name of Prince Kropotkin. But the truth is truth, and all the Kropotkins in the world can not make it more or less, but truth is also revolutionary, destructive of the world's most cherished institutions; and it is for this reason that Anarchism must needs come to you in the name of the great Kropotkin. Such men as he are the ironclads of the mental seas, acting as convoys to such lighter wooden crafts as B. and myself. If not, then why not talk Anarchism in a plain, unvarnished way? If Anarchism is truth, then Kropotkin, and not truth, is great because he recognized it. The solar system is not great because astronomers discovered the laws that govern it, but the astronomers themselves are great because they were able to do such a thing.

Truth is an oak, and all of us who see it are as vines that climb about it; it is the sea and we are the ships that sail upon it, and, like boys who hook their sleds to passing wagons, we fellows who paddle about in skiffs and dugouts get along so much easier if we catch hold of some leviathan. For my part, therefore, I had much rather B. had told us what he thinks of Anarchism instead of what he thinks Kropotkin thinks of it. Kropotkin we have with us all the time in the library, and why should we be satisfied with moonlight when the sun himself is at hand? To an Anarchist, my friends, it makes no difference what Kropotkin, or any other great man, says unless he speaks the truth, and he is no greater than you or I are if we do the same. I admit, of course, that Kropotkin is greater than you and I, but I do not admit that he is great enuf to become an authority for us, and if B. denies that he holds him up as an authority, I ask why mention him at all except as one of the great men who are great enuf to be anarchistic? In the census of Anarchism Kropotkin's name should appear among the Ks—the greatest name in the book, if you will, but a name without authority, for Anarchism and authority contradict each other. It is not what Kropotkin says, it is what he proves that counts, and if B. can demonstrate the truth of Anarchism, why does he call in Kropotkin? Is Kropotkin more interesting than truth? Is truth a note that needs Kropotkin's indorsement so as to become negotiable? Or is it the coin of the realm in which the notes, the speeches and books of Kropotkin, B. and all of us must at last be redeemable if they are to have any value at all? Upon metals used as money governments stamp their indorsement to prevent counterfeiting. It is because the masses can not tell good from bad money that the government does this, and so in our ignorance we need the authority of the mint to protect us, and as long as we have money we must have a government to coin it—some central body of delegated authority to regulate the medium of exchange and punish those who counterfeit it. If anybody could coin money there would be nothing but counterfeit money. So in order to have genuine money we must have government, and if we have government we are enslaved. Now the point is this: Does the truth—Anarchism—like gold, have to be minted by certain great men like Kropotkin so as to become current, and so you and I may be protected against counterfeiters—liars? If so, then we must delegate authority to some central body of scientists to label the truth so we may know it, and you and I could not be permitted to proclaim anything as true unless it came from Kropotkin or some other mint. Thus we would be enslaved by the governing body of scientific men whom we had set up over us, and this would happen notwithstanding every member of such scientific truth-labeling bureaucracy were himself an Anarchist. It is a mistaken idea to think you can trust an Anarchist with authority with more safety than anyone else; for it is Anarchism that says no man is good enuf, great enuf, and wise enuf, to be invested with any kind of authority over others. It is natural, however, for men to make a cult,

a religion, out of their ideas, and so such men as Kropotkin, Tourgeneff, Belinski, Bakounin and Nietzsche have become the popes, cardinals and archbishops of Anarchism, while such fellows as B. and myself are country curates and parish priests, alway repeating "so says Zarathrusta"! But this, my friends, is not Anarchism, for no one is an Anarchist whose mind is dominated by the magic of a name, and it is one and the same whether we get political passports from Czar Nicholas or truth passports from scientist Kropotkin. The essence of the whole matter is we yield obedience to another, and if you say it is impossible to escape yielding obedience of some kind to some one, then I say that Anarchism is impossible, and it would be well if we were honest enuf to admit it.

In conclusion: I appreciate the work and worth of Kropotkin as a scientist and fearless thinker. It is his kind of men who have made the world fit to live in. I appreciate him the same as I appreciate B. or any other man who is great enuf to speak what he thinks is true regardless of all the world to the contrary, but I do not appreciate the man who yields aught of intellectual audacity to anyone, and if Kropotkin himself had spoken here tonight I would say what I thot of him as freely as I have said what I thot of B. JAMES ARMSTRONG.

THE MONEY LOVING WOMAN.

In replying to comrade Kerr's remarks on the fourteen-dollar man, in his article, "Woman and Love", in THE DEMONSTRATOR No. 113, I think he ought to acquaint us with a few of the virtues which make a girl so precious a prize that she is better than the man whose money resources do not exceed fourteen dollars a week. I am not assuming that men are free from faults, or any better than women, but I nevertheless contend that there are certain vain 'accomplishments" acquired by the girl who estimates a man's character and worth by the wealth he possesses, which it might have been well for her to never have entertained. The thot has doubtless never occured to her that when a man seeks a wife he wants a helpmate and companion, not a thotless, giddy, butterfly of fashion whose only aim and object is to squander money as fast as it can be got rid of. He can usually do that himself, without a woman's help. What he seeks in a wife is an interested partner who will help him to save, not to waste, his money. But girls have the idea that it is man's mission and duty to keep a woman supplied with funds to gratify her spending mania, even tho he has to steal it. And many a man has gone to prison for thefts committed to satisfy excessive demands for money by some woman he loved. She never thot of asking him whether he could afford it, but only thot of getting it, regardless of the sacrifice he was making for her indulgence.

And so it is with the girl who turns up her nose at the fourteen-dollar man. She does not seek for love in marriage, but simply for a legal provider to supply her with money and to assume the burden of her support. She watches her chance for a victim whom she thinks has money enuf to satisfy her wants, and then pretends to love him till she gets him in her net. And that's the kind of love that women are so anxious to return to in preference to economics. Comrade Kerr expresses the hope that they will raise the cost of marriage to all that they can get, and he may rest assured that they will see to it that there is more than bread and butter and tea in the bargain. He has told us that women seemed to care for nothing so little as for bread and meat, but that they seemed to care a great deal about affectional starvation, and that if they could be assured of even bread without butter, and a little tea, they would forget economics and go back to love and marriage. But in his answer to my criticism he seems to have forgotten this, and is delighted to learn that women are no longer willing to marry unless the man is well off. Where, now, is woman's affectional starvation or desire for love and marriage? The fact of the matter is, the average woman of today has her heart so nearly stifled that hunger for affection has ceased to exist. She has so long surrendered love to the worship of fashion and mammon that even the prince who woke the sleeping beauty would fail to awaken her slumbering heart. As long as she is "independent" and thinks she can support herself, no man is good enuf for her unless he is well off in the possession of gold. But when she has outlived her "independence" and attractions, and, like the prodigal son, has come to sour crabs and herding of swine for recreation, she suddenly develops a yearning for someone to love! Her hunger is so keen that she is willing to subsist on just bread and tea, if you will only feed her heart on love's delicious nectar.

Ah! but wait till you are trapped and secured against escape thru the meshes of her snare. The prodigal son was repentant, but she is like the calm that precedes the coming storm. Her smiles are like the sun that steals a peep thru the clouds to delude you with the hope that it may shine for you all day. Her love is like the bland assurance of the spider to the fly, and he who ventures to believe her bids adieu to all his freedom. She assumes the right to govern you in all your private and home affairs, and orders you about as if you were a kid that needed to be tied to his mother's apron string. She denies you every freedom and continually aims at making you a slave to all of her capricious whims. You thot yourself a lucky man to win so rare a jewel, but now you find that you have bought an ugly, vicious, balking horse that you can not control or manage in any way you try. She bites, she kicks and stumbles, she has an ugly and ungovernable temper, she jumps out of the traces, she runs away just when you least expect it, she tears down all the stalls, she eats away the manger, she nips and bites you every time you venture near her, and you never know for one brief moment just how she will act, or when her temper may boil over. And yet she was warranted by comrade R B. Kerr to be as docile as a lamb, and so gentle and affectionate that even the merest novice of a husband could mannage her with ease. J. A. GILLIE.

The factory and mill are built by those who work them, but who must sell themselves for a wage to the men who claim them as their own. By their uni ed labor have they built them and the great machinery for lessening the work of creating the necessaries and comforts of life, and unitedly should they control, produce and enjoy the product of their skill and invention, and no man take more of the responsibility than his equal share. Then each man will be the social equal of his neighbor, none claiming to be greater or to be entitled to more of the social product than equity dictates. The workers in factory, mine, and on the farm, each requiring the product of the other's toil, will exchange on a basis of equity Under freedom—Anarchy—injustice will be impossible.—Jay Fox.

If "money is the root of all evil" no wonder that the United States senate is so evil, as they've got lots of the root.—Rip Saw.

THE DEMONSTRATOR

Published on the First and Third Wednesday of Every Month at Home, Wn., by The Demonstrator Group.

50 CENTS A YEAR

Address all communications to THE DEMONSTRATOR, Home, Lake Bay Postoffice, Wn., and not to any individual connected with it.

By comparing the number on the label on the wrapper of your paper with the Whole No. of the paper you will see whether your subscription has expired or not.

Make Money Orders payable to THE DEMONSTRATOR, Lakebay, Wash.

Volume 4. Number 18. Whole Number 122.

OBSERVATIONS.

The proceedings in the Thaw trial thus far would seem to indicate that it is Mrs. Evelyn Thaw who is being tried and not her husband. The prosecution is using every effort to show that she has lived a life of immorality and vice, and, therefore, the killing of White by Harry K. Thaw was unwarranted and unjustifiable. The defense is aiming to prove that Stanford White was the cause of Evelyn Nesbit's downfall and ruin and disgrace and shame, and that Thaw, even tho alleged to have been insane at the time, was partly justified in killing Stanford White.

There are many funny, humorous and amusing, as well as serious, incidents in the legal proceedings of the trial. We are told that Evelyn Nesbit fell from innocent purity, and was "ruined" by Stanford White. But it appears, if the reports are true, that the girl was knocked down and kicked by society for falling. Evelyn Nesbit, like thousands more, fell from innocent, ignorant virtue into sexual knowledge. At least, this is what one is led to presume on reading the press reports. The reports in the daily press of the whole affair tend to make one conclude, or believe, that the moment a woman—old or young, rich or poor, educated or ignorant, no matter what race or color—commits her first sexual act, either in or out of marriage, whether it be committed voluntarily or involuntarily, whether for pleasure or procreation, from that moment the woman is "ruined".

The newspapers and anti-vice societies would have us believe that, if a woman has not been ruined before her marriage, she is certainly ruined (in the eyes of chaste prudes) on her "wedding night" and on the other hand they would have us believe also that man, sexually, can do no wrong, and can never be ruined.

The Thaw trial has aroused much serious, as well as humorous, discussion thruout the land. The American people do not seem to know that one of their infallible postmaster generals has said "that any and all discussion of the sex question is obscene. The only occasion for any talk on such matters is in the private conversation of a physician with his patients". When we see such ignorance and nonsense as this displayed by a high government official, whose business it should be to promote knowledge and not ignorance, what are we to expect from the young? It is just this—the lack of sex knowledge and our double standard of morality and our economic slavery—that, perhaps, led up to the killing of Stanford White and the Thaw trial. It may be that Evelyn Nesbit was a willing victim to White's advances and passion. It may be that economic dependence compelled the girl to be White's victim. Or it may have been her ignorance of sex that caused her to become his victim, if victim she was.

The real culprit to be tried in this Thaw-White case is civilization itself. The real criminal in the case is society's misconception of vice and virtue, and its false standard of morality. So long as we tolerate anti-vice societies and societies for the promotion of sex ignorance, under the guise of defending innocence and virtue, and so long as we have rich and poor people, masters and slaves, just so long will we have ignorance and crime, disease and debauchery, and insane jealousy and murder. I charge our prevailing unsocial customs and conventionalities, fostered by ignorance and law, as being the direct cause of the White tragedy and the Thaw trial. And whether Harry K. Thaw be judicially murdered by the state of New York, or whether he be sent to an insane asylum, or whether he be set free, the conditions which produced the principals in the case will still exist and will continue to produce more such principals and tragedies. The social, moral, economic, and sexual problems involved therein will still remain unanswered and unsolved.

JAMES MYERS.

☙ ☙ ☙

A CONSPIRACY OF CAPITALISM.

Twenty years ago, I lived thru the tragedy of the century. I saw brave, true men conspired against, imprisoned, tried by a packed jury and a biased judge, condemned, sentenced, and after more than a year of weary waiting, during which time many thrilling and dramatic events took place, I with others endured the agony of knowing that our friends were being put to death by legalized enactment. We lived thru it, but none of us were ever the same again.

Now I am witnessing again the conspiracy of capitalism to put out of the way men who are so courageous, so loyal, so devoted to humanity that they are dangerous to capitalist's plans and purposes. But must it turn out as that other tragedy did? Let us all unite in one eternal NO!

The times are different. The spirit of truth is abroad in the land. A million men know their rights where a thousand did twenty years ago. Even the popular press acknowledges that capitalism is the source of more crime than all other causes put together. The men who have ridden rough shod over the rights of Colorado citizens must not be allowed to finish their diabolical scheme. I do not believe the people of America will permit this monstrous wrong to be consummated. The protest of millions of good thinking men and women will stem even the gigantic powers of capitalism. Moyer, Haywood and Pettibone must not be sacrificed!

LIZZIE M. HOLMES.

☙ ☙ ☙

It is a mighty dull day when some new graft is not uncovered in connection with the acts of our state officials or legislators. We are becoming used to it now, and the only interest aroused, in reading the Sacramento dispatches is wondering where the next blow will come from.—Visalia Times.

RUSSIA VS. THE UNITED STATES.

C. G. Barr says, January 30: "The governments, the country, the working people, are so essentially different in every particular that there can be no proper comparison whatever between them. The utterances of Tolstoy were not applicable for the people of this country, and were not meant to be". Civilized, i. e., brutalized by gold, humanity is much the same all over the world, but the United States can lay claim to the worst brand, as I proved (January 19) because Americans brag so very, very much of freedom and their constitution. The constitution was framed with the express purpose of withholding freedom from the producers, and safeguarding the wealthy. No one can deny this if they have read why and how it was concocted, and the opinions expressed at the time of concoction.

Tolstoy, the lover of humanity, says "it is every man's duty not to serve as a soldier". He did not say Russian, but man, thus showing that he is an ideal Anarchist, and would be barred from this country. The United States government requires soldiers to butcher those who strenuously object to the orders of five men—the majority of the Supreme court—or, rather, the one man, the odd man of the nine members of the Supreme court, and this odd man acts oddly at times; to-wit, Shiras re income tax—first he was with the masses, then on consideration, or for a consideration, he was on the side of gold bags.

Barr refers to "education" in his Anarchy nightmare. Does he know that Anarchists would not kill anyone—except in selfdefense—not even a weak Filipino; their ideal is "treat others as you would be treated".

Professor Triggs, late of Chicago university, said "the trend of all modern thot is toward Anarchism".

Brother Barr, you have undertaken a hard task. Try again to prove white is black.

KINGHORN JONES.

The foregoing was sent to the Boston Traveler, in answer to a letter which appeared in that paper by C. G. Barr defending the United States, "but", as the author writes, "I exceeded their limit of freedom, and entered their realm of fear, so they returned my ms. with the intimation that the Boston Traveler would not be used to impugn the motives of the justices of the United States Supreme court".

THE FORCE OF FANCY.

Desire is the seed of things to come.

We get what we want if the want have life and vitality and persistency.

My desire I pass on to kin and kind, and the focus of a million wants burns out the old and the new spring into budding reality.

We have sin and sorrow and wo because everywhere grows the desire that these shall torment our enemies.

And enemies realize because the seeds of enmity thrive in hearts that rankle with hate.

We have poverty and privilege and want because there is no desire big enuf and strong enuf to do away with them.

When this seed falls into more fruitful soil the plants will grow lustily and their shadows pale and dwarf the cause of man's meager material necessities.

Everlastingly it is true that where there's a will there's a way.

JOSEPH A. LABADIE.

MORE WAYS THAN ONE.

Tho high the hill
And steep the ground,
If we but will—
We may go 'round.

JOSEPH A. LABADIE.

COMPOUNDING WITH HIS CONSCIENCE.

Mr. John D. Rockefeller has given to the board of education the enormous sum of $32,000,000 to be devoted to educational ends. This is by far the largest donation ever given by any man for any purpose, and it is not strange that the magnitude of the gift has dazzled the eyes and confused the moral vision of the recipients. We have no desire to be captious or harsh. But truth is truth and the fact remains that Mr. Rockefeller would have been a better citizen, a better Christian, and a better man, if he had left these millions in the pockets of the people to whom they really belong. It is better that he should give these millions to educational ends than that he should keep them during the short span of life that is ahead of him. But it were better far that he had never taken these millions by cruel, relentless and frequently criminal methods from their true owners. The robber barons of the older days were accustomed, upon the approach of feebleness and old age, to make reparation for their deeds of theft, violence and blood by building churches and endowing monasteries.. They drove a thrifty bargain with their conscience, buying heaven with the earthly treasures for which they had no further use. Mr. Rockefeller proceeds upon the same plan. We refuse to be blinded by the glitter of the huge mass of gold he relinquishes from his evil gains, and repeat that restitution of these stealings would be better than any ostentatious gifts to educational bodies, and the next best thing to not having overreached, swindled, oppressed and ruined at all.—San Francisco Star.

"THREE ACRES AND LIBERTY".

Not since "Ten Acres Enough" and "Five Acres Too Much" has so entertaining a book been produced on this theme. It is much more practical than its forerunners, being written by a skilled writer, Bolton Hall, and edited by skilled gardeners. Were it not for the unimpeachable authorities quoted its statements as to the possibilities of the "Little Lands" for a living would seem fanciful. Price $1 75 (postage 18c). For sale by THE DEMONSTRATOR.

LECTURE SUNDAY NIGHT.

Mr. Alexander Horr will speak to the people of Home in the hall Sunday night at 7:15 o'clock. Be on hand promptly.

AN APPEAL.

Comrade I. Jameson, of Brinnon, Wn., had the misfortune to lose his house and contents by fire on February 25, and he asks the comrades to send him what money they can spare as a loan to enable him to rebuild his house.

"The trusts are going to make shoes out of all kinds of skins". "Not out of banana skins?" "Sure. They'll make slippers out of them".—Ex.

Church: They charge $20 to go to Chicago on that train and $22 to get back.

Gotham: Well, it's worth more to get back, isn't it?—Ex.

I. W. W. DEPARTMENT.



INTERNATIONAL REVIEW.

FRANCE.

The strike of the leatherworkers of Fougeres is at an end, but it ended with a bloody tragedy. The wages have been increased and made uniform thruout the district, and the tariffs and agreements have been signed by the manufacturers and the officers of the unions. To secure the recognition of the union caused the hardest struggle. The manufacturers objected to this most strenuously, and stated time and again that they would never submit to it, but the solidarity of the wageworkers was stronger than the bosses expected, and they had to accept the inevitable. There was a big demonstration on Sunday, February 17, to celebrate the end of the strike, the workers parading thru the principal streets of the little city. This manifestation of satisfaction by the toilers exasperated the son of a small manufacturer located in Cotteret, and about 10 o'clock that night, as comrades Morice and Mace left a coffeehouse to go home, he fired three shots into the back of Morice, killing him instantly, and then he fired two shots at Mace, both bullets taking effect in the right hand, which was amputated later on to save his life. Both comrades are married, and are fathers of children of a tender age. More than 10,000 persons attended the funeral of Morice, and the feeling is very great over the deliberate murder of this union man.

The strike of the electricians of Paris, which threw the city into obscurity for the best part of two nights, has come to an end as abruptly as it began. Thru the intermediary of M. Deselves, prefect of the Seine, the electrical companies have conceded the principal demands of the workmen in the matter of pensions and agree that they shall be placed on the same footing as the men employed by the city as regards hours and wages. The strikers went back to work on the 10th instant. At 11 o'clock the night of the 9th one of the electrical companies, with the assistance of a fireman, succeeded in generating sufficient current to light the central districts of the city and run the newspaper presses. Up to this hour the boulevards and the cafes have been but dimly lighted with Chinese lanterns, while in the restaurants the use of candles, stuck in bottles, presented a forlorn sight. The portion of the tunnel of the Metropolitan subway, on the south side of the Seine, which was inundated as a result of the strike, has been strongly timbered up to prevent falling in. The winning of this strike so quickly is the effect of early and determined action on the part of conscientious wageworkers.

BULGARIA.

The striking railway employes have all been called to do military duty and in that way forced to work, but by observing strict rules they were able to entangle the business of the roads, and official obstruction helped the strikers. After a hard struggle of forty-two days the government granted better wages and shorter hours. But the most important point in dispute the strikers lost—the right to coalition. A law was passed by parliament prohibiting state employes from organizing into a union, and the result is the federations of the schoolteachers, bank employes, and post and telegraph workers have been dissolved. The schoolteachers had a strong organization, twelve years old, and their funds were at the disposition of the strikers, and for this reason the government confiscated their funds. The government tried very hard to obtain strikebreakers from Roumania, Servia, and Hungary, but utterly failed, then they tried to press the machinists and metalworkers into service but also failed to get them to scab. As things now are in this little country there is a hard struggle ahead for the working people on account of the brazen inroads of capitalistic exploitation. Premier Petkoff, a recent parvenu, was the expert in legal devices to oppress his employes. The cable reported a few days ago that he was shot and killed by an unknown man while walking with another minister in the Boris garden in Sophia.

HOLLAND.

A conference of libertarian Communists and Anarchists is going to take place in Amsterdam in July or August. If there are any comrades in this country who desire to learn the particulars in regard to the conference they can enter into communication with J. Lodewijk, Corn, Antoniesztraat 49, Amsterdam, Holland. A special bulletin is published in seven languages for the purpose of giving information to interested comrades. Those wishing to get a copy should address George Thonar, Rue Laixheau, 97 Herstal Liege, Belgium. The conference thus far is supported by the Federation of Libertarian Communists of Holland, Federation of Libertarian Communists of Belgium, Anarchist Federation of Germany, Anarchist Federation of Bohemia, and the Jewish Anarchist Federation of London. The object of the conference is to exchange views as to the best methods to diffuse the anarchistic philosophy and to make propaganda.

ENGLAND.

The revolutionary trade unionists of London have commenced the publication of a paper called "The Voice of Labor". It advocates direct action and advises the wageworkers to evade capitalistic tyranny, and to work for the complete abolition of all forms of oppression and exploitation and for the inauguration of a state of society which will insure to everyone a better condition of being and liberty.

ROUMANIA.

The agitation among the farm laborers in the Botosani district threatens to assume large proportions. The peasants are aggressive, and are plundering estates and farms. They seem to be getting tired of producing wealth for the exploiters to live in affluence while they (the workers) are living in misery.

UNITED STATES.

The shipbuilders in the vicinity of Detroit, numbering several thousands, are on strike for better conditions.

The street car men in Louisville, Ky., after a hard struggle for five days, gained their demand for a ten-hour workday and twenty-two cents an hour.

The "lumber jacks" have tied up all the mills in Portland, Ore., by refusing to work until their demands for shorter hours and more pay are granted.

A mistrial was the result in the Steve Adams case, the jury standing six for guilty and six for not guilty. The trial of Moyer, Haywood and Pettibone has been postponed until the middle of April.

H. G. Snaugh, the Los Angeles railway mail clerk who was suspended from the service on a charge of encouraging discontent and insurbordination among the employes by organizing them and collecting funds to influence legislation, in a reply, forwarded to the

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second assistant postmaster general, criticizes a Los Angeles department head, enters a denial of all the charges, and courts an investigation. "Possibly I am to blame", he says in the reply, "for the inability of a Los Angeles man to handle his men. There is no human being that I have advised to do other than follow all instructions and regulations to the letter". Shaugh is firm in the conviction that his suspension was a retaliatory measure instigated by a department head in the service at Los Angeles, Calif. "I have violated no rule", said he, "and if I am removed from the service it will be by dishonorable means. If I am to be suspended for this it will appear that railway mail clerks are not entitled to the privileges of American citizens. Inquiry among the members of the Brotherhood of Railway Postal Clerks in Los Angeles found them loyal to Mr. Shaugh and the organization. "We will go on with the organization regardless of any action of the department. We will also stand by Shaugh", said one of the men.

A. KLEMENCIC.

BIOLOGICAL INFORMATION.

THE MUTATION THEORY.

2.

Now, if once it has been conceded that species originate from others by mutations it is then necessary to investigate what deduction must be made in regard to this process from the facts at hand. First of all we may conclude that mutations are formed by small changes which can produce a difference between two species or rather between two constant types. Of course, the differences are not very great. Differences, for example, between a horse and a donkey are not the result of a single mutation—there must have been a series of transitional forms, at present extinct. In the second place, we find the mutations to be constant and true to seed from the first; and they are not connected with the mother species by a series of intermediate forms, nor do they have to pass in their prime a stage of gradual development. Moreover, this formation of new species does not take place continually, but it is only from time to time that a species enters a period of mutability. For it is only in this manner that the theory of descent can be made to agree with the fact that the species have remained unchanged for centuries. Finally, it is concluded that new species did not originate in a single individual, but in a number of individuals, either at the same time or during a number of years.

We have to consider now a few of the advantages of the mutation theory. Since mutations appear fully formed from the beginning there is no difficulty in accounting for the incipient stages in the development of an organ, and since the organ may persist, even when it has no value to the race, it may become further developed by later mutations, and may, finally, come to have an important relation to the life of the individual. The new mutations may appear in large numbers, and of the different kinds those will persist that can get a foothold. If the time of reaching maturity is different from that in the parent form, then the new species will be kept from crossing with the parent form. The new species that appear may be, in some cases, already adapted to live in a different environment from that occupied by the parent form. The mutation theory assumes that the formation of new species is quite independent of its adaptive value in regard to the parent species. But after it has happened its survival will depend upon whether it can find a place in nature where it can exist and leave descendants. The destruction of the unfit, because they can find no place where they can exist, does not explain the origin of the fit. If we suppose that new mutations and "definitely" inherited variations suddenly appear, some of which will find an environment to which they are more or less fitted, we can see how evolution may have gone on without assuming that new species have been formed thru a process of competition. Nature's supreme test is survival. She makes new forms, so to say, to bring them to this test thru mutation, and does not remodel old forms thru a process of individual selection. How different would nature appear to us if she were free to evolve all her potentialities! Finally, there is a great objection which has been brot forward against Darwin from the very beginning, which has never relented and which often has threatened to impair the whole theory of descent. It is the incompatibility of the results concerning the age of life on this earth, as propounded by physicists and astronomers, with the demand made by the theory of descent.

In spite of what has been said in favor of the mutation theory, it is far from being satisfactory—explaining all the facts found in nature. Strictly speaking, the theory does not explain the origin of anything. We have seen the reason why Lamarck failed to establish the evolution theory was because the causes which have brot about the changes in the formation of new species, in other words, the factors of evolution as given by him—the inherited effects of use and disuse, the action of environment and the influence of conscious effort and willingness on the part of the animal—were not sufficient and strong enuf to support or to explain evolution or the origin of species. Now, how does De Vries's theory stand higher than Lamarck's "use-and-disuse" theory? To say, for example, that by a single mutation the child has been born with six fingers does not explain how the sixth digit came about. Nor does it explain the cause when a plant, say with a red flower, gives rise to a "mutation" with a brown or blue color; neither does it explain the origin of the different organisms resembling so strikingly various shapes and colors of leaves and many other objects. For they would have to appear either as single mutations, which is highly improbable, to be so perfect in construction, or else that, by a series of mutations, those organisms should have been directed to such perfect models without any external agencies. We have already said that De Vries's hereditary explanation—that characters are made up of elements, etc.—is identical with the old preformation theory; which has already been discussed, and certainly does not give a satisfactory answer as to how those changes are brot about. The natural-selection theory, as we have seen, does not stand the test any longer. Nor does the mutation theory by itself bring any light as to the causes working in nature in the formation of new species. If man is really such a curious animal, always searching for explanations even when there are none, would it not be reasonable to combine these two theories, perhaps together with the mutual-aid hypothesis, and thus explain all the facts found in nature. There is no doubt, whatever, that evolution is a fact in nature. But as to the causes, or the factors of evolution, it is still a matter of dispute. De Vries's service to the evolution theory is, however, unsurpassed; for he opened a new field for observation, investigation and experimenting. It is to be hoped that, with the recent advancement of science, with the present vehemence for research, and the bravery, at least, of some of our men who fight every obstacle in the path for truth, that we shall in the near future be able to discover or to display the mysteries of nature.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, FEBRUARY 19, 1908.

MANIFESTO TO THE AMERICAN PEOPLE.

It is now over four months since the intrigues of the dictator of Mexico have dragged us into prison, in violation of the constitution of this country, as well as the constitution of Mexico, corrupted American officials, as he did with those of our own country, covered with mire the civilization of this nation, as he has bargained and prostituted the culture of the land of our fathers. And for four months we have asked ourselves bewildered questions behind the iron bars of our prison, if we are, in fact, in the free fatherland of Washington, in the "classic land of liberty", in the great republic of brotherhood and love of which were dreaming the fair men and women landing from the good ship Mayflower, or if by some magic we have been transported to the sombre reign of Nicholas II, or to the dark abodes of equatorial Africa.

It is over four months—on the 23rd of August of this year—that three of the signers of this manifesto, Ricardo Flores Magon, Antonio I. Villarreal and Librado Rivera, members of the organization board of the Liberal party of Mexico, sat in our rooms tending to our correspondence when six individuals armed with guns, not wearing on their breast the insigna of police officials, invaded our abiding place in this city, placed their guns to our heads and asked our surrender. After we surrendered, and our hands were tied, we were beaten in such a manner that one of us fell, losing his consciousness. There was no order of court in existence for this arrest, and since, by the sworn testimony of Captian Furlong, their detective, it appears that the money of which Porfirio Diaz robs the people of Mexico was the means that gave to said individuals the impulse to trample the constitution of the United States under their feet by arresting us without warrant, by taking possession of our papers without our consent and without search warrent or any other authorization for so doing. Policemen of this city, whom the people sustain for its safety and defense, but who at opportunity are the first to violate the law, are the first to mockingly discard civilization, and are allowed to commit crimes at the instigation of a foreign despot.

Five successive charges have been filed against us up to this day; five unfounded, absurd, senseless "charges" or rather pretexts to hold us imprisoned for an indefinite time, and by such cowardly and savage methods prevent the execution of our honorable, humane, and just aim in life, namely, to aid the Mexican people toward freedom and wellbeing.

Four of these charges have been rejected, but the fifth, charging us with conspiracy to organize, in the territory of Arizona, a military expedition to overthrow the despotism of Porfirio Diaz, is insisted upon with a suspicious tenacity of purpose—in spite of the demonstrated facts that the principal witnesses against us committed perjury, that the submitted documentary evidence consisted of gross forgeries, made with stupidity and lack of talent for the job—that has more and more convinced us that in the place of our assumed conspiracy for law-breaking purposes, there exists, as a matter of fact, a powerful, monstrous conspiracy to keep us in prison and in the end to surrender us to the bloody vengeance of the black beast, who for over thirty years has kept the unfortunate country of Mexico in a state of continuous mourning.

The proceedings of United States Commisioner Van Dyke and United States District Attorney Lawler in our matters were of decided and typical Mexican character. We were placed under bail of $5,000 dollars each to keep freedom out of our reach, who in similar cases $500 had been considered sufficient. They admitted an unfounded charge which was later completely annihilated. This capricious charge served to give time to prepare false proofs. Sworn witnesses who were convicted of gross perjury and falsehoods under oath were allowed to go away undisturbed to enjoy the gain of their false oaths, which the law is supposed to punish severely. The documentary evidence submitted, declared by intelligent experts to be gross forgeries and a structure of shameful lies, criminal falsifications and perjury by Vasquez, was considered sufficient by Lawler and Van Dyke, on the 21st of this month, to hold us for extradition to Arizona. For them, and their like, such evidence is ample proof, of the fact, that we conspired to place on foot a military expedition in that territory to overthrow the despotism of Porfirio Diaz.

The newspapers are the bridle and reins which hold back the abuses of those in power, and by their might they constitute a state within the state. Wherever there is an abuse in evidence it is up to the press to enter the arena and to denounce the wrong. If the press fails to do so, its high mission is prostituted and crimes connived in and sanctioned in shameful silence. Denounce in the face of the world the conspiracy of which we are victims. Speak out loud in protest. It is an outrage to civilization to persecute its servants like wild beasts. The

press can not, must not consent that in this century justice is violated in open day light, the rights of man outraged, and civilization sacrificed, because thus it pleases the mongrel interests of a mere handful of bandits.

We have spoken the truth. Death may be near us, at the hands of our henchmen, and a lie shall not stain our lips to the last, our lips that have always moved to say the truth. For truth we have lived; for truth we shall know how to die when our destiny is accomplished.

Given at the county jail of Los Angeles, Calif., of the United States of America, on December 27 of the year 1907.

RICARDO FLORES MAGON,
ANTONIO I. VILLARREAL,
LIBRADO RIVERA,
LAZARO GUTIERREZ DE LARA.

Notice—The press is requested to give space to this manifesto.

For all matters concerning our defense address Job Harriman, A. R. Holston, attorneys at law, Douglas building, rooms 537-538-539, corner Third and Spring street, Los Angeles, Cal.

TO THE UNEMPLOYED AND HOMELESS.

For years we have heard a great deal about the wonders of prosperity and the nation's growing wealth.

The newspapers had much to tell us about it, in order to make us drunk with patriotism and to blind us to the fact that we are being robbed, while the captains of industry and the lords of commerce were piling up millions upon millions. But what did we—the workingmen, the producers of all wealth—have for our pains but overwork, poor wages, and misery? What has our boasted prosperity given to us, the men and women who labor?

There has been plenty of prosperity—for the trust magnates, the speculators and promoters. But we, the workingmen, have been left out in the cold, and many thousands of our brothers and sisters have been crippled and have sacrificed their lives on the fields of industry; for the capitalist, in his greed and brutality, cares less for the life of the "free American workingman" than the slaveholders of the south cared for the lives of their black chattels.

The rich, the plutocrats, have been prosperous indeed; but their prosperity has been paid for with our blood, and with the misery and suffering of our wives and children.

The thieves of capital have been aided in their robbery of labor by the federal and state governments, by our crazy president and his predecessors, by congress and the politicians. The authority of government has always been on the side of the rich, and against the poor. Government, political corruption, and bribery go hand in hand with the plutocracy, and what they don't fully accomplish is completed by the judges—from the highest court of the land to the lowest—who strangle every aspiration of labor with the rope of the law, the injunction, and other judicial tricks.

And when all these methods do not prove sufficient, then the hirelings of capital—Pinkertons, militia, and regulars—are let loose upon the starving workingmen. That is the history of labor in this "glorious country" of ours, and that's what is now happening in Goldfield.

But now we have the crisis. In all industries our fellow workers are being laid off by the hundreds, and as our wages were never more than just enuf for our wants, we are now exposed to hunger and need and our wives and children are looking starvation in the face.

In New York City alone the number of unemployed is now over 160,000. Many of them tramp nights without a roof over their heads, for even the cheapest lodging houses are overcrowded. You can see long lines of hungry men stand at night, cold and shivering, waiting for a dry loaf of bread which self-advertising "philanthropists" and alleged charity organizations distribute to the starving. Hundreds of these are sent away with empty hands, after long hours of waiting in the cold night, for our much boasted national wealth is not rich enuf to feed every hungry man.

But the robbers of labor and the money sharks roll in luxury even during this crisis. What do they care if we have no food for our little children? They loll in soft cushions at the swellest restaurants and fill their "ladies" with imported champagne, while we, the producers of all their stolen wealth, are being degraded to tramps and beggars; and many of our brothers long for the prison, where they may at last be sure of a bed and a loaf.

Fellow sufferers! Shall we starve while the capitalistic thieves and idlers roll in luxury and waste the wealth we have created? Shall we and our families suffer for the necessaries of life while the stores and warehouses are overfilled with all the things we need and which we ourselves have created? We have fed and clothed and warmed the country; shall we now be content to starve and freeze?

There is plenty of food in our country. Why, then, should we starve? There is plenty of clothing. Why, then, should we go about half-clad? There are plenty of houses. Why, then, should we be shelterless?

Fellow workingmen! We, by our toil and suffering, have created all the wealth of this country; we have produced all the food and clothing; we have built all the palaces and houses. These things by right belong to us, and we must not allow the capitalists to condemn us to hunger, cold, and homelessness.

We have been long enuf duped and robbed by our crazy social system, which is founded on governmental violence and plutocratic theft. The capitalists and government are the thieves. Henceforth, we refuse to be fooled, oppressed and robbed.

Fellow sufferers! We must deprive the rich robbers of the wealth they have stolen from us. We

must take away from them the control they have usurped over the sources of life and the means of production. We, the workingmen, will labor in comradely solidarity for the benefit of all producers; we shall slave no more for the profit and theft privileges of a band of capitalistic robbers.

Let us throw off the yoke of capitalism and government. Let us become truly free and put into practice the noble teachings of Anarchism, which means free cooperation, solidarity and liberty.

Away with all robbery, oppression, and tyranny! Liberty for all, and the products to the producers!

Long live Anarchy, direct action, and the general strike. Fraternally,

THE ANARCHIST FEDERATION OF AMERICA.

THE CRIMINAL.

It is you, the criminal—the worker—since you are sovereign. You are, tho, the unconscious and unaffective criminal.

You vote, and you do not see that you are your own victim.

Have you not had experience enuf to know that congressmen, who promised to defend your interests, are, like all present and past governments in the world, liars and powerless?

You know it, and you complain! You know it, and you elect them! Government, whatever it is, has worked, works, and will work, for its own interests, for those of its caste and its coteries.

Where has it been otherwise, and how could it be otherwise? The governed are subaltern and exploited. Do you know some who are not?

So long as you will not understand that it is in your power to produce, to live as you like; so long as you will support, thru fear, and create thru believing in a necessary authority, masters and directors, you must know also that your delegates and masters will live from your labor and foolishness.

You complain of everything, but are you not the author of the thousands of plagues which devour you?

You complain about the police, army, justice, military, prisons, administrations, laws, ministers, government financiers, speculators, bosses, priests, wages, slack time, congress, taxes, of the expenses of living, of rent, long days work in mills and factories, and against an infinity of social iniquities.

You complain, but you still maintain the system in which you vegetate; you revolt sometimes, but always to start again.

Why are you robbed and governed? You produce all, you labor and saw, forge and weave, you transform, you build, you create, you feed and fecundate.

Why do you not eat when you are hungry? Why are you clothed in rags? Why have you poor food and poor shelter? Yes, why are you without bread, without shoes, without home, without land?

Why are you not your own master? Why do you bend, why do you obey and serve? Why are you inferior, humiliated, offended; yes, in a word, why are you the slave? You elaborate everything, but you possess nothing.

Everything exists thru your power but you are nothing.

I make a mistake. You are the voter, the voter who accepts the situation; the one who sanctions all misery; the one who sanctifies all your servitudes by voting.

You are the voluntary valet, amiable servant, the lackey, the dog licking the whip, creeping before the master's power.

You are like the policeman, prison guard, and the detective. You are the good soldier, the model watchman, the obedient tenant; you are the faithful employe, the devoted servant, the sober peasant, the worker, who is resigned to his own slavery. You, yourself, are your own executioner. What do you complain about?

I hate you, I, the free human being; I the Anarchist.

I hate you as I hate the tyrants, the master whom you put over yourself, whom you elect, whom you maintain, whom you feed, whom you protect with your bayonets, whom you defend with your brutal force, whom you exalt by your ignorance, whom you legalize by your ballot, and whom you impose on me thru your imbecility. Yes, you are surely the sovereign, whom they appear to fawn on but du·

Their speech incenses you. Their postbills catch you. You like such foolishness and fawning. Be satisfied then waiting to be shot down in the ranks, to ke killed in war under the bloody flag.

It may be possible that your foolishness pleases you, and that your suffering seems light to you, when you regard the evil you think would happen if you would break all the laws, all the ferrules, all domination.

You prefer the actual desolation to liberty; you know nothing of the fear of the broad way which you do not perceive; the uncertainty of an individual and social life, without barriers, makes you prefer your hut and prison.

Remain then, pig, near your trough of dirt, crawl, multiply, swarming in the bottom of the swamp and under the rotten rubbish, which you have neither the intelligence nor the courage to get away from.

If self-interested tongues, lick your royal hand. Oh! sovereign! if candidates, hungry to command and full of insipidity and flatness, pat the spine and hindquarters of your autocracy, they will caress you afterward with the lash of legislation.

If you intoxicate yourself by the incense and the promises which are given you by those who always betray, deceive, and will sell you tomorrow, that means you are like them—you are worth no more than the horde of your famishing adulators; that

Continued on page 6.

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THE DEMONSTRATOR

(Combined With The Emancipator.)

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Foreign Subscriptions 75 Cents a Year.

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Volume 5. Number 14. Whole Number 142.

FOR OUR MEXICAN FRIENDS.

The campaign we started last summer is now moving in a successful way; the press agitation is making considerable headway in this movement, in this country as well as in Europe.

The Los Angeles Common Sense, the chief organ of this agitation in the English language, in its issue of January 4, publishes a large and very energetic manifesto to the American people,

Job Harriman, the eminent attorney, is earnestly striving for the cause of our Mexican friends held in the jails of our republic by order of Porfirio Diaz, the Nero of Mexico.

Clarence Darrow, now in Los Angeles, paid a visit to those victims of tyranny.

From the Common Sense we take the following:

It might be of interest to hear that Clarence Darrow, the powerful defender of the victims of the capitalistic conspiracy of Idaho and Colorado, who just underwent a successful operation in this city, takes a keen interest in the case. He has read up all matters pertaining to the case. Intense pain did not withold him from being personally present at the abortive hearing of Manuel Sarabia on Saturday, January 18, when the rotten bottom of the whole conspiracy fell thru. And the same day he and Pettibone got a pass from the United States marshal and visited Magon, Villarreal, Rivera and Sarabia in the Los Angeles county jail. Their unanimous opinion is that they hardly ever met finer specimens of manhood in every sense of the word. Clarence Darrow has expressed himself that as soon as he is well again he will do his share in behalf of our friends.

Further the same contemporary, commenting on the visit of the famous attorney, expresses itself as follows:

This is especially cheering news in as far as the hearing of the Manuel Sarabia case of January 18, which morally, and with regard to points of law and the most rudimentary conceptions of justice, resulted so disastrously for the prosecution, has not been mentioned with one single word by any one of the local daily and evening papers. And they equally ignored, in true ostrich fashion, the manifested fact of Clarence Darrow's interest in the case. They know that it is the beginning of the end, and are paid not to express this in public.

Other prominent Socialist newspapers are taking an important hand in this movement in favor of the Mexican republican.

THE DEMONSTRATOR again takes the opportunity to say that we feel very sorry not to have been able to participate more largely in this agitation. The small size of the paper is the only cause that prevents us from giving a stronger push to the cause of the Mexican people. However, we are glad to foresee in the near future the triumph of freedom against tyranny.

SOCIALIST POLITICIANS AND THE UNEMPLOYED.

A Seattle Socialist paper says:

The Socialist party ballot this spring is a meal ticket for every wageworker in the city.

Of course, working men, if you are hungry, vote for the Socialist ticket.

If your family is breadless and shelterless vote for the Socialist ticket—and wait.

The Socialists used to take as a motto the old Marxian saying:

The workers produce all wealth and all wealth, consequently, belongs to the producers thereof.

But it would not square with their politics to suggest to the working people that they must at once get possession of the means of production and use them for their own benefit and that of their kindred?

It is, indeed, regretable that in this period of crisis, where the social iniquity appears in its full monstrosity and the limitation of classes evident, to see that the Socialists find nothing to recommend to the victims of the capitalistic system but the ballot. Not a word of opposition, not a word of justice to the oppressed people, to the wageworkers, deprived of their labor product and condemned to starve after having produced all the national wealth and all the overproduction.

Like the politicians of the old parties—Republican and Democrat—the Socialist politicians advocate electoral trickery as a means of solving the social problem.

Now, you hungry citizens, proud of your title of sovereign electors, try the Socialist medicine—use a (meal ticket) ballot and then wait for the result—till you die of starvation.

MALTHUSISM.

Dr. Thomas Robert Malthus, a famous English economist—born at Roobery, 1766, died 1834—frightened by the speedy increase of the population, which, according to his calculations, was increasing in geo-

metrical ratio, tried to find a practical way to check overpopulation, and so formulated these horrible principles, viz.:

A man who is born in a world already occupied, if his family has no means to support him, or if society does not need his work, this man, I say, has no right to claim anything for his nutrition. He is certainly a surplus one on earth. At the grand banquet of nature there is no birthright for him; there is no place set for him at the social table. Nature bespeaks him to "go away", and hastens the execution of this order.

According to these principles, Malthus commends every man who has to work to earn his own living and has no work and no income, to "go away", and especially not to have children. That is to say, love, like bread, is prohibited to this man.

Dr. Malthus was a minister of the gospel, believing in God above everything. Proudhon said of him:

We can say that he reduced to absurdity the whole political scheme of economics and laid bare the great revolutionary problem between labor and capital. The Malthusian theory is the theory of the political assassination, of assassination by philanthropy for God's sake.

At first Malthusism was denounced by the bourgeoisie as immoral. The capitalists were afraid to face a scarcity of wageslaves by an excessive limitation of births among the working class; but today the rapid development of machinery has occasioned a fierce competition on the labor market, which, with the corresponding evolution of the human mind, might cause danger to capitalistic interests, therefore many of our opportunist bourgeois favor at present the Neo-Malthusism, or the Malthus theory, revival.

As an example, I quote the following from the Associated Press:

New York, December 4.—Such consternation has spread thruout the ranks of charity and settlement workers as the result of Mrs. J. H. Crosman's declaration that race suicide is the only hope of the east side, that efforts are being made today to induce Anthony Comstock, official regulator of morals, to take action against her.

Great indignation is being expressed generally, but Mrs. Crosman is not without supporters in her theory that it is "criminal for parents to bring children into the world when they are unable to support them".

Opportunist bourgeois and so-called reformers seem to have taken for their motto this sentence:

It is criminal for parents to bring children into the world when they are unable to support them.

Restriction of offspring is now a la mode among the refined ladies of the smart set.

In previous issues of THE DEMONSTRATOR we mentioned the extravagant ideas of Prof. E. L. Larkin, who is endeavoring to form thruout the United States an association of American women, who, with a false modesty, pledge themselves to have no children.

Professor Larkin is a bourgeois with some liberal ideas, but he is really an earnest defender of the present system. The following quotation from one of his speeches, delivered in San Francisco, will prove what I assert:

All the trouble and crime in the world are caused by man, who is the lawmaker. When woman makes laws much wrong will be done away with.

The professor is undoubtedly a reformer of "boudoir". No wonder. He is so fervent an advocate of Neo-Malthusism.

But when such a theory is sustained and propagated by Anarchists I believe it is our duty to protest and energetically state that Neo-Malthusism has no connectien with Anarchism.

Voltarine de Cleyre, the American Anarchist writer, in a speech published in the January number of Mother Earth, makes a pretty strong attack upon marriage—all kinds of marriage. That is all right. We agree with her in regard to this point. But she goes further. She asserts that she would not shed any tears if she knew that the last child had already been born. This comes near commending to us Neo-Malthusism as a means to solve the social problem.

Our friend and comrade J. Scarceriaux is also an earnest Neo-Malthusian. We published here his ideas about the limitation of production of our race.

It is not my intention to criticize those who would limit offspring for the formation of new gener...— but I believe it necessary to oppose strongly those who attempt to lay down theories that if put in practice would result in the extinction of the human race in a short time.

Such ideas are antihumane, and, consequently, antianarchistic. Anarchism does not mean death; it means life; life in all its manifestation. Love, the sacred fire of life, without which nothing could exist, can not be lowered by such a high ideal as Anarchism. By some individuals love may be degraded to the level of the immoral. But, on the contrary, Anarchy uplifts it to a high place, making of it the most precious thing in a society rationally organized. Therefore, nobody is responsible for the result of love, viz: the procreation of children; and it is not in any way a crime for parents to bring children into the world, especially when today there is plenty of everything to maintain the existence of all humanity, and especially when it would be easy with all the power of the modern machinery to hundredfold and thousandfold the products of today. Of course, if there are children deprived of all the care, and sustenance required by their tender age the fault must not be laid upon the parents, for society, by its bad organization, is the only one responsible for such a monstrous crime, and against it we shall direct all our propaganda and revolutionary activity. The only result will be that Neo-Malthusism will retard the realization of our ideal: the organization of a society based upon love, freedom and equity.

L. C.

THE TWO REBELLIONS.

Destruction of life and property will not improve conditions. A good strong rebellion at th polls will do wonders in the way of improvement.—Miners's Magazine.

We do not advocate destruction of life and property; but we do favor a good strong rebellion, but not at the polls. We are preparing for a rebellion of the working class against plutocracy and all kinds of rulers. We do not want reform that would look like new patches on old pants.

We want the full emancipation of the proletariats and that can not be obtained by the use of ballot which we consider a political farce, always in favor of the capitalistic class.

Fellow workers! All kinds of politics are impostures and lies and mean for you submission and slavery. Be conscious, come with us; instead of a ballot, which is as worthless as any religious amulets, take for rally these words:

Down with politics, down with oppression and the parasitic class. And up with the proletarian emancipation, which will mean man free in a free world.

Now, if to realize this end there is loss of life and property are we not more responsible than for the death of a burglar who has stolen our goods and from whom we wish to retake them.

THE ANARCHISTIC HOME IDEAL.

While the Anarchists are so hatefully charged, both by the ignorant and slanderous of every political party, as working for the destruction of the home, the so-called most sacred American institution, it will seem interesting to know the ideal of the home as conceived by an Anarchist:

Perhaps you would like to know my idea of a home; or, in other words, my ideal home, because home, to me, is an ideal; and should someone say that an ideal is, and must be, sacred, why let it be so, if we can, for it's really the only thing I could look upon as sacred.

Home is not a house and lot.

Home is not a place to loaf.

Home is not the place to show authority or any other degrading vim.

Home, to me, is where man and woman, mated of their own free will, endeavor to lift and love each other, in harmony with and for each other and the TRUTH; clinging close to nature.

Now, this kind of a home seems simple or absurd; but, to me, it is beautiful and my ideal (if tyranny allows me to have one.)

My home means life, real life, to me, and is worth fighting for, against all obstacles, however great and difficult to overcome.

If we have no ideal what is the use of living? Where is there any reason for fighting? So I say, even if I say it of myself, DOWN with everything that prevents humanity to be human; DOWN with everything that prevents us living a life worth living; DOWN with ignorance and tyranny.

CHAS. A. MYERS.

WORSE THAN MURDER.

Commenting on the recent events of Portugal, the San Francisco Star says:

It is a horrible thing to kill a man; but some of the things that some men do to other men are worse than murder.

Yes, there is a thing worse than to kill a man, it is to deprive him of his freedom and the means of happiness. And so long as oppression of man by man shall exist all the acts of violence against tyrants and oppressors of all kinds are justified by sane reason.

OUR JAPANESE COMRADES.

While in this part of the west the politicians and trade unionists are pursuing their odious policy of race hatred, it is worth while to know that our Japanese comrades of California are always very active in propagating the ideas of emancipation among their fellow countrymen who come to this nation with the belief that in this republic they will find freedom and the possibility to make an honest living by faithful work. They are in reality welcome by the capitalistic sharks who think them docile slaves, fitter to bear the yoke of oppression than the white slaves.

The Japanese revolutionary movement is very hopeful, and very soon it will wonderfully surprise all the capitalists and politicians in the world.

The spirit of solidarity is spreading itself amidst our brown friends. From The Industrial Union Bulletin we quote the following.

The Japanese give the white workers everywhere a fine example of solidarity. One large grower who employed Japs last season said to our correspondent: "No more Japs for me; I hired a bunch of them and when I wanted to lay off some pickers because business was poor, they said to me, 'You fire one man, we all quit', and I had to keep them all or not get my melons picked". No such solidarity is shown by the "surperior races".

THE CRIMINAL.

Continued from page 3.

means that not being able to raise yourself to the consciousness of dignity and mutual independence, you are unable to be free yourself, and that you are still unworthy of being free.

All right, vote straight; continue to have confidence in your delegates; believe in your representatives; give yourself up to your namelukes. But cease to complain. The yoke you bear is the one you impose upon yourself; you are the author of the crimes which you suffer.

Perhaps, after many trials, you will finally understand.

Whatever may happen, human beings, whom you despise and insult, free from all hindrances, free from all constraints, free from the fear of fellow creatures, emancipated as well, from the oppression from above as from the tyranny of the majority; human beings who are persecuted and executed because they would live free in a society which would become human, will have explained the truth to you in an outcry.—Sebastien Faure. (Translated by Jules Scarceriaux.)

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BOOK REVIEWS.

[Under this caption we will hereafter mention and, if possible, comment on all literature sent to this office more or less in favor of the libera. movement.
In this column the editors and publishers will find a free advertisement for their works.]

Modern Science and Anarchism. A well-printed booklet. Published by Mother Earth, 210 E. 13 street, New York. 25 cents a copy.

Peter Kropotkin, the well-known scientist and Anarchist, the savant whose works are credited in the scientific world, is one of these rare men who have independence and impartiality enuf to show and demonstrate the relation of science to Anarchism.

His writings are not only comprehensive and appreciated among the intellectuals, but are also readable and even attractive for the common people.

He does not use a so-called scientific jargon, nor an emphatic and pedantic style, as done by a number of writers, but he expresses himself in a clear, concise and learned way, which is very pleasant and instructive.

Each of his paragraphs is an enumeration of scientific facts, all his propositions and inductions are based on logical and powerful demonstration.

In every page of his numerous books we feel all the knowledge of a full human life wholly devoted to the research of truth, to the study of science as well as to the cause of humanity.

In Modern Science and Anarchism, Kropotkin explains how Anarchism, like Socialism, in general, and like every other social movement, has not developed out of science, nor out of some philosophical school, but was born among the people and shows us what is the true situation of the libertarian idea among the scientific and philosophic streams of thot now prevalent.

"To predict", says he, "what direction science will take in its further development is evidently impossible. As long as men of science depend upon the rich and the government, so long will they, of necessity, remain subject to influence from this quarter; and this, of course, can again arrest for a time the development of science".

His criticisms on the advanced philosophers and scientists is very remarkable and interesting. Commenting on Spencer, the English philosopher, who was so nearly connected with Anarchism, but who yet remained, unfortunately, a defender of the state, he says in part:

While protesting against the interference of government in the life of society he gave to one of his books a title which is equivalent to a revolutionary program. In "The Individual vs. the State" he, little by little, after granting the defensive activity of the state, ended by reconstructing the state in its entirety, such as it is today, only slightly limiting its powers.

This grand apostle of Anarchism-Communism closed his learned examination and comments by this modest conclusion worthy of a savant:

Whether or not Anarchism is right in its conclusions will be shown by a scientific criticism of its bases and by the practical life of the future. But in one thing it is absolutely right; in that it has concluded the study of social institutions; has forever parted company with metaphysics, and makes use of the method by which modern natural science and modern natural philosophy were developed. Owing to this the very mistakes which Anarchism may have made in its researches can be detected the more readily. But its conclusion can be verified only by the same natural scientific, inductive-deductive method by which every science and every scientific concept of the universe is created.

Such a valuable book as Modern Science and Anarchism should be read by every one of our comrades and friends and by all those interested in radical ideas and social science.

It would do a great deal for our propaganda if our comrades would try to make an effort to have this booklet spread among the people of their neighborhood. We suggest this: If you know some one of your acquaintance who is willing to read something of our literature send his or her name and address inclosed with twenty-five cents for an order for this booklet to Mother Earth, and by doing so you will have a great chance to win an adherent to our cause or at least make him or her a sympathizer.

L. C.

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The Scarlet Shadow. A handsomely bound book. $1 50. Appeal to Reason. Girard, Kansas.

The author of this book, Mr. Walter Hurt, is an orthodox Socialist, and is opposed to revolutionary action, but the work, more than any other of its kind, is worthy to be classified with the literature that is contributing to the overthrow of the capitalistic system and is working for the building of a society based upon universal equity. It is, indeed, true that revolutionary ideas are always the result of tyranny. The rebellion of the people has always been incited by the excessive abuse of authority by men clothed with delegated power.

As a narration of the events in Colorado, and an exposure of the capitalistic conspiracy against the Western Federation of Miners, this book is remarkable and conspicuous. As an educational work it must take its place in the first rank with publications which aim at the emancipation of the working class. As a literary production prominent critics say it is a masterpiece. At last, it is a book we believe no man or woman can read without feeling within themselves a humane protest of rebellion against such tactics. We never will be able to recommend earnestly enuf the reading of the Scarlet Shadow to the readers of THE DEMONSTRATOR.

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RECEIPTS.

G. Telstch $1.50; J. Scarceriaux, J Coma, each $1; King, N. Ferri, E. Engley, M. H, Mickelson, each 50 cents.

Comrades will please notify us of any mistakes in this list.

HOME NEWS.

We have a literary here every Friday night. All turn out and bring your select reading, etc., short and to the point.

We are to have an athletic club as soon as the boys get the money to get the necessary articles. The club is also going to have a building for its own use. See Home grows.

The Home Grocery Company is at last becoming a success under the new management on the Roachdale plan. The store paid five per cent dividends the last six months. Rally around it, cooperators, and support it with might and main and success will crown our efforts: Nothing like united efforts to win out in all undertakings in this world.

Our Home base ball club is about to begin its spring practice. They are yet the champions. Wining nine out of ten of the games played last season. We have also here the remnants of our brass band. It will start again with a new determination as soon as they can organize, and get some new music. We are all glad to hear the musical strains of a band at our public gatherings.

The amateur vaudeville, given by the Home school girls club, was a grand success. Nine out of ten of the finest actors of the day can not display a finer talent. We have also here a wonderful musical ability. We all enjoyed the play very much. There will be a much grander affair given by the club in the near future, as some have volunteered to make some fine scenery and curtain which will add the finishing touches to our entertainments. Let us all give the young folks our heartiest support.

Watch Home grow! New houses on every side. People are beginning to find out that a home of their own and fresh fruit and vegetables, farm products of all kinds are what people need most of anything, consequently, they are leaving the cities and building up homes in country places, so they don't care so much how many panics we have so long as they can have plenty of what we can raise, and no millionaire can be happier than a contented farmer. Come out of the city and get five acres of land and be independent.

Our new bridge is about completed, which will be another fine piece of voluntary cooperation. No where in the world do people show a greater spirit of cooperation. Those short of cash came forward with their labor, and between these two we get what we need in the line of public improvement. Let the good work go on, brothers, and the sisters will be sure to follow suit. We need a sidewalk along our waterfront. Let this be materializing while we plant our gardens and then develop into an A No. one sidewalk from one end of our waterfront to the other. Let us beautify our streets and make things home like.

ELIZA KING.

BOOKS AND PAMPHLETS FOR SALE BY THE DEMONSTRATOR.

Thoughts of A Fool.	1 00
The King and the Anarchist.	10
The Cost of Something for Nothing. J. P. Altgeld. Cloth	1 00
The New Hedonism Grant Allen.	5
Essays on the Social Problem. H. Addis.	5
The Science of Society. Stephen Pearl Andrews. Cloth $1, paper	50
The Moods of Life. Wm F. Barnard. Postage 10c	1 00
Moribund Society and Anarchy. Jean Grave. Translated by Voltarine de Cleyre	25
Love's Coming of Age. Carpenter	1 00
Crime and Criminals. Clarence S. Darrow	10
Resist Not Evil. Clarence Darrow. Postage 7c.	75
The Emancipation of Society from Government. Doyle	5
Borning Better Babies. Dr. E. B. Foote, Jr.,	25
A Physician in the House Dr. J. H. Greer	2 50
Hilda's Home. Paper, 50c; cloth,	1 00
Three Acres and Liberty. Bolton Hall. (Postage 18c)	*1 75
Freeland, a Social Anticipation. Theodore Hertzka. Cloth $1; paper	50
Right To Be Born Well. M. Harman	25
Chains. Nellie M. Jerauld.	50
Origin of Anarchism. C. L. James.	5
History of the French Revolution. C. L. James. Cloth,	1 00
Field, Factory and Workshop. Kropotkin	45
Paris Commune. "	5
Law and Authority. Kropotkin.	5
The Wage System. Revolutionary Government. "	5
The State: Its Historic Role. "	10
Modern Science and Anarchism. "	25
Memoirs of a Revolutionist "	2 00
Anarchist Communism. "	5
Appeal to the Young. "	5
Organized Vengeance "	5
Up-To-Date Fables. R. B Kerr.	25
Dawn Thought on the Reconciliation. J. Wm. Lloyd. In two editions—de luxe, and plain.	1 and 1 70
Anarchy. Malatesta. Is It all a Dream? J. F. Morton, Jr.	10
Do You Want Free Speech? James F. Morton, Jr	15
The Rights of Periodicals. " "	10
The Curse of Race Prejudice. " "	25
Another Blow to Royalty " "	8
A Talk About Anarchist Communism Between Two Workers. Malatesta.	5
Useful Work vs. Useless Toil. Wm. Morris	5
Cityless and Countryless World Olerich. Paper, 50; cloth,	1 00
Sine Qua Non, or The Core of Religion. Dr. Geo. Pyburn.	10
The Conspiracy Against Free Speech and Free Press.	5
Wind Harp Songs. J. Wm. Lloyd.	1 00
Evolution and Revolution. Reclus	5
The Social General Strike Arnold Roller	5
Direct Action vs. Legislation. J. B Smith	5
The Elements of Ethics. E J. Schellhous	50
Slavery of Our Times. Tolstoi.	65
Pages of Socialist History. W. Tcherkesoff.	30
Mating or Marrying, Which? W. H. Van Ornum.	5
Vice: Its Friends and Its Foes. E. C Walker	15
Our Worship of Social Primitive Guesses. E. C. Walker.	15
Who Is the Enemy; Anthony Comstock or You? "	20
Communism and Conscience; Pentecost and Paradox. E. C. Walker.	25
What the Young Need to Know. E. C. Walker.	15
The Revival of Puritanism. E. C. Walker.	10

HOME NEWS.

The last issue of Discontent was dated April 30, 1902. The ten months that have elapsed have seen much progress, and not a few changes, in our little community. We are still without a postoffice, but make the best of the situation by obtaining our mail at Lakebay, a mile and a half distant. New roads have been opened and old ones lengthened and improved; although we are still without the luxury of sidewalks.

The pile driver which was secured last spring has proven of great value. We have now a large scow, anchored between piles, which makes a first-class float. It is secure in its position, and at the same time easily removed for the purpose of towing goods ashore, or of transporting and using the pile driver. A tight little shed has been constructed, and is kept on the scow for the purpose of serving as a temporary refuge for goods brought on the steamer, or for articles to be sent to Tacoma. A floating walk has also been built, extending from the shore to the scow, and removing the necessity of using rowboats in passing to and from the steamer.

The homes of the people show many signs of improvement, and the signs of a pioneer life are beginning to disappear from many of them. A great amount of slashing and clearing has been done, adding much to the appearance of the place. New houses have been built by Harry Dadisman, Colonel Rucker, O. B. Voss, George Smith and Nettie Mueller and the new dwellings of Oliver A. Verity, Will Austin and M. V. Dadisman are almost ready for [illegible]

Other houses are projected for the near future.

Our great building improvement, however, is our new hall, which is at last a reality, and not a dream. This represents another great success of voluntary labor, to which we can point with special pride. The building is 60 feet long, [illegible] feet wide and [illegible] feet high, substantially constructed throughout, well finished and handsome in appearance. On the ground floor, are two good sized schoolrooms, where the school is better accommodated than ever before. James F. Morton, Jr., and Nettie Mueller are the teachers this year. In front of the schoolrooms, and separated by two cloak rooms, is the print shop, consisting likewise of two rooms opening into each other, and affording more room and better light than our printers have had in the past. This represents the fourth removal of the printing outfit, and will probably be the last for years to come. The upper story is occupied by the hall, which is coming to be currently known as "Liberty Hall." It is well ceiled, and has a large stage at one end, and a fine hardwood floor, well polished for dancing. The hall was opened January 23, with a masquerade ball, which was a great success. Besides our own people, and our immediate neighbors, visitors were present from Tacoma, Olalla, Burley, Springfield, Balch's Cove, Anderson Island and other places. The hall is now in such constant use, that

we are wondering how we managed to exist without it. Every Sunday evening is devoted to a more or less formal address, followed by a discussion. The speakers thus far have been L. E. Rader of Olalla, A. Klemencic (who declares that he belongs to this community, although he is now on his way to Honolulu, and has considerable travelling to do before settling down among us), Hugh Thomson, George Allen and J. E. Larkin. A social is held each Wednesday evening, and a dance every Saturday night. In addition to these, there is a class in dancing; and a singing class is about to be formed. The hall possesses excellent acoustic properties, and is admirably fitted for dramatic entertainments, which are being planned for the future.

A number of changes have taken place in our population. Harry Winter, Kate Cheyse, Richard Daverkosen and, Viroqua Daniels have left us. The new arrivals have been Olivia F. Shepard, Fanny Spaulding, W. H. Thompson, J. J. Lason, Laura Smith Wood, Bessie Major, Colonel and Mrs. Rucker and Mr. and Mrs. J. P. Dickey. Our present number is 108. We have had several visitors, some of whom have remained with us a long time.

Our relations with our neighbors continue to grow more and more satisfactory. The Tacoma papers have ceased their bitter attacks, and show a much fairer spirit. Friendly articles descriptive of our community have appeared in the San Francisco Examiner and in the Seattle Times, the former being written by Herbert Bashford and the latter by Professor A. Byers of the University of Washington, who made us a brief visit.

The result of our battle with Comstockism is probably known to all our readers. Mattie D. Penhallow was acquitted; and Lois Waisbrooker was convicted by the jury, with the disapproval of the judge who imposed a fine [illegible] penalty the law allowed him to impose. The moral victory was entirely on our side.

The cooperative store, established here a few months ago, is doing well, and gradually increasing its stock and widening its circle of usefulness. Other enterprises are under consideration and will materialize later.

This brief resume of the past ten months being given, future issues will detail the weekly happenings, large and small, as they occur, for the benefit of those who wish to keep in touch with the life of our community.

L. E. Rader, the "Boss Evergreen" of Olalla, and Emma Rader, the "Embossed Evergreen," were welcome visitors for a few days. We hope they will stay longer next time.

Leonard Weigand, of Nebraska, has been visiting Nettie Mueller, who is his niece by marriage. He expects to call again some time in the future.

Louis Haiman's house took fire last Saturday; but the prompt action of the neighbors prevented serious damage.

The "young folks" enjoyed a beach picnic last Sunday, and had great success in gathering agates.

Rush Warner, Thomas Eubanks and a Mr. White visited the King family for several days.

E. E. Martin, of Olympia, recently made us a short visit.

Ben Mastick came home for a short visit.

John Buchi is paying us a short visit.

Annie Gentis is visiting her relatives in Portland, Ore.

OUR NEIGHBORS.

Puget Sound has been enjoying a remarkably mild winter, with but little snow and ice, and a moderate rainfall. Our sympathies are extended to our eastern friends, who dwell in the region of blizzards and zero weather.

Residents of Seattle and visitors are invited to attend the meetings of the Progress Club, which are held every Saturday evening in Theosophist Hall, 1118 Third Avenue. A free platform prevails; and all social questions are discussed.

Tacoma is having a spell of moral housecleaning. The local tenderloin has been legally stamped out; and its former occupants are now distributed among the boarding houses of the city.

That this department may be made of the greatest interest to all, residents of all communities in this vicinity are invited to send us local news items for publication. We wish to keep our readers posted on whatever is taking place in this part of the country.

ITEMS OF INTEREST.

The president's cabinet has been increased by the addition of a secretary of commerce and industry. George B. Cortelyou has been appointed to the position.

Rear Admiral Cochran, formerly of of the British navy, has caused a great sensation in England, by a letter to the London Times, in which he exposes the barbarous forms of punishment for petty offences in vogue in the army.

Judge Gaynor, of New York, in a recent charge to a jury, declared that union pickets were not of themselves a nuisance, since the streets were for the use of all people, and labor had a right to organize, as well as capital.

The convention of the United Mine Workers of America, at Indianapolis, Ind., on January 24, defeated a resolution calling for the public ownership of railroads and coal mines, also one committing the organization to Socialism.

Russia's new illegitimate law not only obliges the father to maintain the child, but the mother as well, so long as she remains without income or work, through her misfortune. All children born out of wedlock are legitimate, and share in the inheritance of all acquired property. It is said that no other European country has so humane a law.

The latest socialistic project in Zurich, Switzerland, is to tax every inhabitants over 16 years old 80 cents a year, the state adding 20 cents. This would yield about $118,000, which would be used to secure the services of 40 physicians, who would take care of the whole population of the city.

According to a decision, rendered on February 9, in the United States Circuit Court of Appeals in San Francisco, the income tax of Hawaii was fully sustained; and the court maintains that "it places the burden of taxation upon the points of strongest resistance, where it is easiest borne." It will be remembered that the Supreme Court of the United States declared such a law "unconstitutional" in this country.

IN BEHALF OF HOME.

[The following letter, in reply to a somewhat misleading article in The Independent, has been ignored by that periodical, which evidently does not consider it safe to let its readers see but one side of a question:]

Editor The Independent:

Believing that your editorial in the issue of December 25 h, 1902, paze 3,103, entitled "Some Disadvantages of Anarchism" leads to erroneous conclusions, I take the liberty to ask space for reply, not as one who believes in the infallibility of Anarchism but simply as one who believes in the infallibility of Anarchism but simply as one who loves fair play.

As attorney-at-law for those who may be termed "leaders" of Home colony in the State of Washington—men and women arrested about a year ago on the charge of "sending obscene literature through the mails" by means of a periodical called Discontent, (the obscenity consisting of an indignant protest against present social immorality), I became somewhat acquainted with the life of the colony, that, together with personal acquaintance with some of its members for some years, fits me in some degree to write this.

Without attempting to discover the prehistoric state of mankind or the advisability of referring to "original amoeboid condition," that, by the way, is never cited as proof or argument, and if cited by a weak advocate should not be assailed—also leave the impression that and all else perfect, I will say that the further accusation of "killing kings and presidents," "blowing up buildings with bombs," is not the anarchistic characteristic that is assumed. On the contrary, the taking of life is by all members of the colony I have met not only severely condemned but is much more conscientiously deplored than by the ordinary law abiding citizen, and each destroyer of property is witness to an unbridled, untrained mind much oftener met amidst ignorance and want or amongst dissatisfied, disappointed, grasping local leaders, than in a philosophical Anarchist group as the one forming the colony at Home.

If someone calling himself Anarchist murders the president of the United States, Anarchists cannot in justice be more to blame than another people because perchance an actor committed a like crime. The deed was no more that of an Anarchist than Booth's deed that of an actor. An awful, horrible crime had been committed in the murder of our president, and many of our best people were and are almost ready to commit a worse crime by tyrannous legislation and unwarranted condemnation and even persecution of thousands of as good men and women as are ordinarily found in our land.

Unfortunately a letter such as referred to in your issue will be noted and then quoted as extreme cruelty in the domestic life of the colony and these particular instances cited, while the fact that the writer, though himself apparently dissatisfied and perhaps exaggerating conditions, yet admits that "without doubt there is a great deal more kindness and love shown to children here than in the average community of its size. A command to a child is the exception, a request is the rule," is forgotten.

I do not believe that the ideal "free love" is best for the state of our civilization as we know it. But I do believe that the ideal as the Anarchist believes it is far superior to the real marriage system as we have it.

The "green-eyed monster" referred in in the letter is not unknown in our society and, perhaps, if we are just in the right mood and fairness, we will admit that the "green-eyed monster" is as much entitled to dwell in the hearts of women as in the hearts of men and that our present system of allowing men a freedom denied women is as unjust as the Anarchists accuse it to be. They condemn this "double standard"—one standard for women and another for men.

Perhaps we should be slow to say to these people, that it is better to herald disgraceful details of unhappy marital-life in flaming letters through the daily press reporting divorce cases, than to simply part as quietly as possible when a time comes, if it does, that separation is absolutely necessary. The question of the care of children or division of property, not touched by you, needs no mention here.

The men and women at Home are mainly well educated, willing to devote their lives for the ideals they preach—and practice as far as they can. How many of us are willing to do as much?

ISAAC SWETT.

Portland, Ore., January 3, 1903.

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WORTH REPEATING.

American democracy boasts of freedom; the people constitute the source of sovereign power, and every man is a king. A king, indeed! A democratic king must be able to rule himself—he must be a free man! Who are the truly free men of America—are they the tramps in search of food? the men in search of employment? the people who toil and receive a pittance of what they earn? the millions who support the giant corporations? No people can be free who are in bondage to the false systems and corrupt conditions of society. The claims of democracy are on a par with the claims of modern Mental Scientists. The one makes every man a king and the other, every man a God, whereas he is far from being either king or God in any line of thought or activity; he is subject to him who has the power of money and the power of death. —The Flaming Sword.

A few days before congress adjourned Representative John Wesley Gaines, of Tennessee, a congressman who was mired to the neck in the Methodist steal south, came near getting the house to take him seriously by fiercely attacking the superintendent of public buildings for auctioning off, among other discarded White House furniture, a sideboard that had been presented to Mrs. R. B. Hayes when she was residing in the White House by the temperance women of Ohio. Representative Gaines talked piously and sentimentally about the sacredness of the article as a "relic" until interrupted by Mr. Cannon, of Illinois. "When Madison was president," said Mr. Cannon, "it is related that the washing was hung in the east room. My God," he ejaculated, "what has become of the clothesline?" The shaft of ridicule punctured the bombastic bubble, and the incident was closed. —Truth Seeker.

They are burning corn in Nebraska to keep warm. The miners want corn in Pennsylvania to keep from hunger.

Plenty of corn. Plenty of coal.

People hungry and cold.

Yet blasphemous Baer tells "God, in his infinite wisdom, has given the property of this country into the hands of" —such men as he.—Solidarity.

A few stand motionless, and, not seeking to lead themselves or others out of the maze, laugh at the failure of their brethren, yet with little reason, for more grossly than the most bewildered wanderer does he err who never aims to get

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right. It is more honorable to the head as well as to the heart to be misled by our eagerness in the pursuit of truth than to be safe from blundering by contempt of it. The happiness of mankind is the end of virtue, and, truth is the knowledge of the means which he will never seriously attempt to discover who has not habitually interested himself in the welfare of others.—Coleridge.

The kaiser has written a letter on revelation. In it he argues that God is revealed in prophets and kings. From this, one is forced to conclude that as the kaiser is a king he is God. And this is the same kaiser whom Bebel, a few days ago, showed to be such a contemptible coward. There is one revelation that is certain. That is the one the kaiser makes that he is as big a megalomaniac as ever.—Weekly People.

Wars, like assassinations, will be ranked in the number of those daring atrocities, humiliating and loathsome to nature, and which fix upon the country or the age whose annals are stained with them, an indelible opprobrium.—Condorcet.

Mr. Carnegie will recognize The Hague tribunal by giving it a library. This should impel those European monarchs to treat it more tenderly.—The Commoner.

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PARKHURST ON FUNSTON.

New York, March 2:.—In his sermon Sunday morning the Rev. Dr. Charles Parkhurst referred to the incidents of the character of Aguinaldo by General Funston, and criticised the American people for condoning what he called the "deceit and treachery" practiced by Funston in making the celebrated capture that utterly discouraged all other belligerent Philippine leaders.

"Wherefore putting away lying, speak every man truth with his neighbor," was the text.

"A deplorable illustration of the general apathy on the matter," he said, "was shown by the easy popular assent given to the ignominious treachery practiced upon the Philippine leader, Aguinaldo, by our army officer, Funston—a treachery ordered and approved by Gen. MacArthur. The facts in the case were these:

"Funston disguised himself and some of his men in the uniform worn by Filipinos, crept upon Aguinaldo stealthily under that guise, tricked him by a forged letter, pretending that they were very hungry, made capital out of a holy right of hospitality, and then flung Aguinaldo to the ground and made him captive; violating the laws of war, the laws of hospitality and the laws of God."

Dr. Parkhurst concluded, saying:

"I have not lived to my age without knowing what internal and infernal lies I sometimes tell myself, and how desperately hard I sometimes in the

"And I would stake all I am worth on the assertion that in this particular you are just like me: Insincere, evasive, knowing God, slinking off into the woods with the serpent; fascinated with the face of Jesus, daubing his face with an amalgam of lust and higher criticism; knowing duty, lying out of it; beholding God, crouching behind the tree."

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ARROWS OF WIT.

Not long since a respectable colored preacher, who was noted for his ability to "cuss out" people from the pulpit, was hurling thunderbolts of invective against his congregation because of a great wave of lying and stealing that [redacted] other things he said: "No longer'n las' night, someone come in an' stole de las' two chickens dat me an' mah ol' 'oman had. I b'lieves de thief is in dis house right now, and I hereby countersigns him to everlastin' punishment. De nigger dat stole dem chickens is a-gwinter burn fur it sho, you hyeah me! De 'cree has gone forth!" Next morning a colored man with two fine hens came up to the preacher's door. He said: "Parson, hyeah's yo chickens?" "No, sah," said the preacher, eyeing the chickens closely, "dese ain't mah chickens." "I knows dey ain't nossahle yo' own," explained the parishioner, "but dese is to take de place of yo' own. Yo' chickens was et up 'fo' de 'cree went fo'th. An' last night, after I went to bed, my conshunce hurt me so tell I had to get up an' go ovah to Marse Bob's house an' git two mo' chickens. Parson, do tek dese chickens an' fer de Lawd's sake, tek dat 'cree back, too."—Ex.

Squire, engaging coachman, "Are you married? Coachman—"No, sir, these 'ere scratches came from a cat."—Ex.

Foreigner—How are your senators elected?

American—None of them will tell.—Puck.

Lawyer Brief—I see that case of yours is o.n. Jury drawn yet?

Lawyer Skinner—Yes, and it's a splendid one.

Lawyer Brief—Above the average in intelligence?

Lawyer Skinner—No; way below it.—Ex.

Old Gentleman (to boy playing football on Sunday): "Ah, my lad, what would your father say if he saw you playing football on the Sabbath?"

The Boy: "You'd better ask him. That's him keeping goal."—Truth Seeker.

"Hey, there!" yelled the indignant citizen, dodging quickly backward. "You dropped a brick just now that came within an ace of hitting me on the head!" "Kape it," shouted the workman on the twelfth floor of the unfinished skyscraper. "We've plinty more of them up here."—Chicago Tribune.

A good story is told of a newcomer, named Jones, having deposited $100 in the pastor's salary box one Sunday recently in a southern Nebraska town. The preacher asked why he had been so generous, and he said that he had just engaged in business in the town and he wanted help along the cause. Then the preacher announced that he would surely patronize Mr. Jones and asked all the congregation who would do likewise to stand up. Then the whole congregation arose, and the preacher asked Mr. Jones what his business was, and he replied: "I am a saloonkeeper."—Ex.

THE DEMONSTRATOR

PUBLISHED WEEKLY AT HOME, WASH., BY THE DEMONSTRATOR GROUP.

50 CENTS A YEAR

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DEMONSTRATIVE.

After many delays, the little group of workers and thinkers in Home is at last fully prepared to fulfil its promise of reissuing a paper which shall furnish the news of our community, and give voice to the ideals of its members. We greet our former readers in the old-time spirit of fraternity, and invoke a renewal of the associations which had become an intense pleasure to us, and, we trust, to them.

THE DEMONSTRATOR, as its name implies, aims to stand for positive thought, but not for undemonstrated dogmatism. It is something more than a simple rebirth of Discontent. It marks a step forward in method, if not in principle. It will strive to call out the best thought, and to appeal to the unprejudiced reason of men and women.

The scope of our paper will be as wide as our limited space will permit. It will be distinctly a newspaper, as well as a vehicle for the expression of progressive ideas. The doings at Home will be recorded for the benefit of the many who are interested in the growth of a community founded on the broad lines of liberty. We shall also seek to render our paper of local interest, by publishing the more important news of neighboring communities. We shall add data concerning the Puget Sound country, which will be worth reading by those who live in other sections of the United States. This region is totally different from any other in North America, and possesses many exclusive characteristics. The most extensive traveler will find, new [redacted] country. We shall not take a brief to boom this region, but will endeavor to keep our readers in touch with the essential elements of life in this part of the national domain.

We shall also pay due attention to the record of passing events. Our space will not permit an exhaustive survey of the world's news; but we shall try to make room for items of special significance, as illustrating the trend of social events. We shall endeavor to cultivate accuracy, and to be impartial in our accounts of what is taking place. In most cases our readers will be left to draw their own conclusions.

The other departments of the paper will speak for themselves. In addition to these, it is our desire to make THE DEMONSTRATOR a forum for the expression of all shades of progressive thought.

All earnest thinkers, of whatever school, are cordially invited to use our columns. A special invitation is extended to those who differ most widely from our own point of view. We are not afraid of the truth, and are willing to be convicted of error. While the limitations of space will render it necessary to confine our columns mainly to the discussion of social questions and of ethical and philosophic issues closely related thereto, exceptions will occasionally be made in the case of matter of unusual interest. Lengthy articles are not, as a rule, desired, although they are by no means barred where warranted by the importance of the argument. We shall expect propriety of language and courtesy in debate from all who use these columns. Side issues will not be refused attention; but the main space of the paper cannot be monopolized by "weary, stale, flat and unprofitable" repetitions of the stock arguments for and against vaccination, vivisection, vegetarianism, Spiritualism, and similar themes, to the exclusion of topics which interest more vitally the large body of our readers. It is not that these subjects lack importance, but that other matters are more directly within our purview. Our hope is to be able eventually to enlarge our paper to such a size that we shall be able to add several important departments, and to afford a much wider scope for the exploitation of the hobbies which interest our various writers. With the effective support of the friends of progress, this enlargement is only a question of time.

Our own standpoint is that of philosophic Anarchy. There are those who claim that all Anarchy is philosophic, and those who declare that Anarchy is in its nature essentially unphilosophic—or worse. Avoiding both these extremes, we shall endeavor to demonstrate the possibility of an orderly society, based on individual liberty and reliance on self-government. We do not pin ourselves to the creed of any individual or class. Emerson, Thoreau, Whitman, Burroughs, Carpenter, Ibsen, Tolstoi, Kropotkin, Hubbard, and many others, are sources of inspiration to us. We are evolutionists, with no schemes of physical revolution or political intrigue. Our one fundamental aim is that of education. Public enlightenment is the guaranty of social progress. As a matter of course, we are opposed to personal violence, and to the cultivation of a sentiment of hate toward individuals. This does not preclude [illegible] sparing condemnation of wrongful acts, nor the frank and sometimes severe criticism of those who typify reprehensible principles. Such criticism is not rooted in personal animosity, but is necessary to illustrate the deterioration of human nature under the spell of false ideas and the pressure of an imperfect environment. If the scourge must be applied, let it be in the spirit of love.

Ignorance is man's most mortal foe. Society will never be regenerated by any panacea which does not spring from developed intelligence. We shall continue to lay special stress on free speech, as the touchstone by which all claims are to be tested, and truth finally sifted from error.

With this program, THE DEMONSTRATOR begins its career. The measure of support accorded to it will determine its future value as an instrument of progress. Believing that there is a real field for a publication of this order, we start it on its mission, with a desire to serve, in some small degree, the high cause of human progress.

JAMES F. MORTON, JR.

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Who but the Evil One has cried "Whoa!" to mankind?—Thoreau.

LITERATURE.

[Under this head, it is proposed to comment on our exchanges and of current literature of a thought provoking tendency. Books and pamphlets sent me will be impartially reviewed.]

In "Pages of Socialist History," by W. Tcherkesoff, we have a severe arraignment of the governmental wing of the Socialist movement. The author, conspicuous among the group of exiles who carry on Anarchist propaganda in London, overwhelms the Social Democracy more by the damaging facts which he presents in abundant measure, than by the bitter, if somewhat repressed invective which accompanies them. "Scientific" Marxianism finds little mercy at his hands. If he does not cut the very ground from under it, he at least seriously weakens its foundations. Engels and Liebknecht he lashes with unsparing severity, but never without having his proof well in hand. Like all polemical writers, he is extreme in his position, and perhaps imperfectly capable of rendering full justice to his opponents. Nevertheless, his work furnishes important data, nowhere else so completely put together. This book justly challenges the attention of every Socialist, and should be in the hands of every Anarchist. It may be ordered through THE DEMONSTRATOR.

Puget Sound has at last a monthly adequately representative of progressive thought. It is Soundview, published at Ollala, Wash., by L. E. Rader and F. T. Reid. It is frank and fearless, refined and vigorous, witty and eloquent. Soundview, like many other excellent periodicals, has run up against Madden, but owns to no discomfiture. It is just such a whiff of ozone as the Coast needs, and will do much to stir up some of the drowsy thinkers out in this direction. Those who can appreciate a good thing had better send ten cents for a sample copy, or better still, a dollar for a year's subscription.

I am very sorry to chronicle the demise of The Free Comrade. It failed to receive the support it deserved at the [illegible] thinking people. Comrade Lloyd will not, however, lay down his useful pen, but will transfer his energies to other fields of active labor for the cause of human brotherhood.

This department will be a permanent feature of THE DEMONSTRATOR, and I shall be glad to receive books for review. Ready-made puffs, however, will be uniformly rejected. This column stands for an honest expression of thought concerning books and exchanges, as well as for items of interest relating to either.

JAMES F. MORTON, JR.

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UNIQUE DEFENSE OF ROCKEFELLER.

Professor Taylor, who holds the chair of political economy at the Michigan University, is as candid as a new convert at a methodist experience meeting. Believing in plutocracy, he defends it without mental reservation or purpose of evasion. Rockefeller is our great tax farmer, as Professor Taylor concedes, and a useful one as he contends. Moreover, the system is wise and good. As a private citizen with taxing power, Mr. Rockefeller is doing for this country what Lord Cromer, as a government servant, is doing for Egypt. Listen to this exceptionally candid professor:

"When Egypt was und[illegible] those rulers squandered [illegible] taxes paid by their sub[illegible] under Lord Cromer, Egy[illegible] much taxes to her En[illegible] Now, however, Egypt g[illegible] back. Witness the ex[illegible] the upper Nile, which [illegible] whole desert country fertile [illegible] dam alone Egypt is likely to regain her tax money. In America we have a different method than taxation to secure money for large improvements. Private capital does it. When Mr. Rockefeller, for instance, raises the price of oil two cents he forces us to contribute money for the collection of a great body of productive capital. It is, of course, a system of voluntary despotism to which we Americans thus submit. Mr. Rockefeller has more money than he can use so it is no effort for him to save his ex[illegible] earnings in the form of productive ca[illegible]tal. If the riches were divided equa[illegible] none of us would have enough to ind[illegible] us to form vast amounts of capital. [illegible] should want to use our money for ou[illegible]selves."

In that naive fashion does this professor of political economy expose the economics which his confreres stand for, but the true inwardness of which they, as a rule, bury in mazes of verbosity and parade in the guise of "science."

Here is an unreserved acknowledgement that the chevaliers d'industrie of whom Mr. Rockefeller is a type, hold and exercise khedival privileges. Note the innocence of Prof. Taylor's observations that we should waste our earnings if there were no Rockefellers to confiscate them and turn them into productive capital. He seems quite oblivious to the obvious truth that the use a man makes of his income is morally subordinate to the manner in which he obtains it. Very generous, for instance, was it of that embryonic type of Rockefellerism, Sixteen-String-Jack, to make gifts to the poor. And the poor naturally praised him for it. But where did he get his gifts? That was the crucial question in his case, as it is in Rockefeller's.—The Public, Chicago.

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ARROWS OF WIT.

"The undertaker is very jolly this morning." "Yes. Three hundred new doctors were graduated last night."

Farmer Greene—They say a bunko-steerer has run off with Josh Medder's wife! Farmer Browne—Ya-as! Josh says he always knew them bunko-steerers wuz good fellows at heart.—Judge.

The book agent—I would like to show you this beautiful work. It tells about the habits of savage animals. The severe lady at the door—I don't need it. I have been married four times.—Indianapolis Press.

"Is this Bible the latest revised edition?" asked the imperialist. "Yes, sir," replied the book agent, "you will notice that it has an appendix containing the business cards of all the prominent manufacturers of ordnance and armor plates."—Chicago News.

"Jemenenty!" exclaimed Farmer Harix as he dropped his paper. "I reckon thieves must be kind of skeerce down to the city!" "Neow, what in the name of goodness put such an idea into your head, Josh'way?" asked his better half. "Some feller put an advertisement in the paper fer one," replied the old man, "and what's more he offered $10 reward fer any information leading to the diskivery of one."—Chicago News.

After fifty years of prohibition, Vermont has decided by popular vote to adopt a policy of high license and local option.

United States Senator Hanna has introduced a bill to pension negroes who were slaves until freed by President Lincoln's emancipation proclamation.

Judge Lynch, of Wilkesbarre, Pa., recently sustained objections to the filing of Socialist nomination papers, on the ground that the principles of the Socialist party were "un-American and not in accord with the sentiments of this government."

Governor Taft has pardoned Isabelo de los Reyes, the Filipino labor leader, convicted under the Spanish law forbidding combinations to enhance the price of labor, conspiracy and threats of violence. The governor took the ground that the law is un-American.

It is authoritatively stated that if the present Congress fails to enact anti-trust legislation satisfactory to the administration an extra session will be called by the president. It is stated that Rockefeller has sent personal telegrams to several members of congress, urging them not to pass any anti-trust bill. Many, however, discredit this assertion, and pronounce the telegrams to be forgeries.

United States Senator Wellington has introduced an amendment to the constitution prohibiting the holding of a fortune exceeding $10,000,000 by any one individual in the United States. In case of such holding the amendment provides that "the excess shall be condemned, whether or not as a public nuisance, a public folly or a public peril, and be accordingly forfeited to the United States treasury."

The workingman, whose very existence, whose family's education, training and care depends upon the tiny thread of the daily task, cannot be happy no matter how many delights there may be in the home. The specter of need stands at his threshold hourly; let but a slight accident interpose, and the income stops, the little saving begins to leak, the substance melts away, and the family stands face to face with want. When the man stops the pay stops. Life and comfort depend upon the "job."—Pendleton (Ore.) East Oregonian.

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NOTICE.

THE DEMONSTRATOR will fill out all unexpired subscriptions to Discontent.

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A "SOUNDVIEW" OF HOME.

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The "Boss Evergreen" Prepares a "Home"opathic Dose for the Readers of the March Issue of His Magazinelet.

If the readers of THE DEMONSTRATOR have not yet seen a copy of Soundview, now would be a good time to send for a sample of this vigorous representative of the "Society of Evergreens," composed of men-not-afraid-of-an-idea (and women). The "Boss Evergreen" has written up—"way up"—the Home colony, and he would be pleased to supply copies to all who want to know what he has said, at 10 cents each, 7 for 50 cents or 15 for $1, as long as they last. The "Embossed" Evergreen will have her say in the April number; the two issues to any one address for 15 cents. Address, Soundview, Olalla, Wash.

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DEMONSTRATIVE.

Several correspondents have inquired whether I intend to take an eastern trip this summer. I see no present prospect of doing so. For various reasons, not least among them being the desire to confer with the liberals of different cities on important matters connected with propaganda, I should certainly take such a trip, if it were possible. But I have no means of meeting the expense, unless a lecture tour could be arranged; and this is practically impossible in the summer months—the only time, at present, in which I could be away. I expect to visit the northern part of Puget Sound, including Lopez Island, Whatcom and Equality Colony, in a very short time, and should be glad to hear from any friends in Washington or British Columbia near enough to these points to be reached by a short detour. I must hear IMMEDIATELY, however, in order to make necessary arrangements. Apart from this trip I have no travelling plans, but could probably accept any call during the summer, which would [illegible] me from Home later than October 1. My range of lecture topics covers Thought and Sex Reform. I should specially like to treat the issue of Free Speech, or to speak on the significance of the social experiment at Home.

Just a word on another personal matter. I expect, this summer, to complete the preparation of my book on Comstockism, presenting the whole subject in as comprehensive a manner as possible, and entering thoroughly into the historical, ethical, legal and other aspects of this most important phase of the battle for free speech. In order that the work may be of as great value as possible, I shall be deeply grateful to any friends who will be kind enough to send data or suggestions. I have a large accumulation of material; but there are some documents to which I have not been able to gain access.

I do not know whether Mr. Wakeman intended the letter printed on another page for publication; but as it contains nothing not adapted to public expression, I assumed it to be intended for our readers. It has the right ring of sound liberalism. As to Reed Smoot, however, if Mr. Wakeman will review his writings in the Torch, he will find that his "individual protest" included a

strong suggestion that others should join in an attempt to secure the unseating of Senator Smoot. I have already discussed the ethics of the case, and certainly do not wish to do Mr. Wakeman an injustice. But if "fraud and corruption" are the grounds of protest, why not include Senators Quay, Hanna, Clarke and several others? If subserviency to an ecclesiastical machine is to disqualify a senator, why not earlier have entered a "protest" against the seating of the numerous tools of the Catholic and Protestant church—to say nothing of the mere agents of Wall-street, and other interests directly conflicting with the oath of loyal devotion to the welfare of the whole people? Why pass over all these, to hammer at the representative of an unpopular church, whose influence in the senate will amount to almost nothing? Admitting the worst that can be said against Smoot, a crusade against him can only serve the purpose of diverting attention from the bigger rascals. The attack on Smoot plays into the hands of the Catholic and Protostant churches, by creating a practical discrimination in their favor, and against their Mormon rival. I do not believe that such a course is sound liberalism. I believe that Mr. Wakeman's motive is all right, but that in this instance he has failed to reach the bottom of the matter. Of course, as an Anarchist, I do not care a button who is in the United States senate; but the principle involved is capable of other applications, and is therefore of some interest to copparticipants in political affairs.

In the death of Albert Chavannes, the progressive movement has lost a strong and independent thinker. He was an individualist, and a man of very advanced views, although he did not approve of the temerity of the more extreme radicals, in throwing down the gauntlet before an unappreciative world. While differing from many of his conclusions, I could not fail to respect the [illegible] truth, and giving to his fellow men what he had himself received.

A Mississippi correspondent, whose integrity and reliability can be vouched for, desires a secretary, who can give a few hours a day to preparing matter for publication, in return for board and lodging. The arrangement is to be strictly of a business nature. Letters may be sent to me to be addressed and forwarded.

Dogmatism is inversely proportioned to real knowledge.

JAMES F. MORTON, JR.

LITERATURE.

[Under this head, it is proposed to comment on our exchanges and on current literature of a thought-provoking tendency. Books and pamphlets sent me will be impartially reviewed.]

One of the oddest books in the language is J. McNeill Whistler's self revelatory volume, entitled "The Gentle Art of Making Enemies." It is not good literature, nor sound doctrine; but it is worth reading as an effective antidote to abnormal egotism. The author is renowned as an artist, and no less notorious as one of the most deeply afflicted victims of egomania in its most acute form. He is also the most quarrelsome dog in existence, though only ink is wont to flow in connection with his numerous vendettas. His work, which might appropriately be dubbed a "scrap" book, treats of his feuds with Ruskin, Wilde, and a host of others, especially such art critics as do not sufficiently admire his paintings. In a way it paints the real nature of the writer with astonishing clearness. And, yet, there is just the suspicion of a pose at the bottom of it all. It may be, after all, that these carefully registered quarrels are less serious than they appear, and that the reading public is the victim of a stupendous hoax. At any rate, the book is amusing enough to repay reading; and, withal, has its earnest side. Are not some of us equally guilty of allowing our fraternal relations with our fellows to be ruptured by unworthy trifles? In finding in Whistler's self-portrayal a somewhat accurate reflex of our own self-conceited folly and supersensitive suspiciousness, we may realize that we appear to others as superficial and ridiculous as he appears to us. And this self-knowledge may bring with it a desire to reform.

Lois Waisbrooker's new monthly, Foundation Principles, represents the tireless energy of an active mind in a body enfeebled by age. Ever earnest in the cause of woman's full emancipation, she continues to pour solid shot into the reactionaries. Her emphatic belief in Spiritualism tinges many of her writings, but does not lead her to ignore the practical issues of this life. Her paper is published at Home, Wash., for $1 a year. Sample copies are sent for ten cents each.

I made a mistake in stating the price of Helena Born's book as $1.25. Its cost is only $1. The error is only natural, as the quality of the book naturally suggests a higher price. Those who desire can order it through me.

JAMES F. MORTON, JR.

A LETTER

James F. Morton, Jr., Editor of THE DEMONSTRATOR. My Dear Sir: Let me congratulate you upon your able and, to me, conclusive articles on Freedom of Speech closed in your last issue. Let all those who care for this freedom, which is the condition of all other, put themselves in communication with the secretary you name, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City, and become members of the society which can do something to safeguard this priceless right. Let me say further that I have not changed my views on this and kindred subjects since the days of old. You are under misapprehension when you say, in your issue of April 29:

"Another, a member of the old guard, T. B. Wakeman, so far forgets himself as to join the call for discrimination against Reed Smoot, merely because he is a Mormon, thereby admitting a principle which would destroy all freedom of religious belief."

This is as wrong as it could be, and comes from not reading The Torch. I never "joined" in any call for any purpose against Smoot, nor would I ever on account of his religion, and I protested against all religionists and other limitors of free religion or of free speech who did so. I stood exactly as you do on all that matter. But then I presented the facts showing that his formal election as senator of the United States was the result of fraud and corruption; and that he was not in good faith and reality a citizen of the United States, and not competent to be a senator. And it was on these grounds that my individual protest as an American liberal, believing in separation of church and state, was made. With best wishes, yours sincerely,

T. B. WAKEMAN.

WHAT POSTAL INSPECTORS DO.

Some interesting facts regarding the practices of postal inspectors were revealed in the closing up of the State Mutual Life Annuity Company, of Chicago, as reported in the Tribune of that city for March 18. The Annuity Company has been going through bankruptcy with $100,000 liabilities, owing to the loss of business by a fraud order. After the order, its president, S. M. Biddison, went to New York and from there sent a circular letter to the stockholders, which Receiver Gustav E. Beerly has made public. The letter is dated August 19, 1901, and among other things says:

"In 1894 our mails were closed because we refused to contribute $100 to a former chief clerk of the postoffice department. They were again closed in 1897 because we refused $50 to the same party. Each time our mails were released after appealing to the postmaster general. We were asked again in January of the present year to contribute $50 a month for one year to have our contract approved by the postoffice department. We refused to make the contribution, and our mails were closed for the third time. . . .

Shall the poor have butter? That is the question that threatens to bring about the disruption of this christian charitable association. We anticipate, however, that the matter will be compromised by giving them oleomargarine.—International Woodworker.

TO THE LOVERS OF LIBERTY.

The present critical position of governments, and the deplorable industrial condition of the toiling masses, make it imperative on those who love liberty to call into existence an organization to aid them in their propaganda. Our ambitition is to bring together men and women determined to free themselves and their fellows from the craft of politicians, the hypocrisy of priests and the despotism of governments. Such an organization must be world wide and operate on the people of the globe. It must be secret, educational, revolutionary and devoid of every semblance of centralized power.

We, therefore, call upon the friends of human liberty, who are without reverence for church or state, to write us a declaration of principles for such an organization. Friends who comply with this request will please forward all communications to L. S. Oliver, secretary, Maywood, Ill., with the understanding that all such declarations will be given over to a committee, consisting of five representative radicals who have passed through the fire and have paid for their devotion to their fellowmen. The declaration of principles chosen by said committee will be published in all radical papers. Respectfully,

L. S. Oliver,
T. P. Quinn,
C. Pfuetzner,
Committee.

Radical papers please copy.

Labor-saving machinery ought to shorten the workingman's hours without lessening his pay, instead of constantly turning men away to increase the army of unemployed.—Commonwealth.

ABOUT THIS ASSOCIATION.

The character of our society here at Home City, located on Joes bay, 13 miles west from Tacoma, must be considered in a two fold light. Our first object, by being organized under the laws of this state as "The Mutual Home Association", is to secure one or two acres of land to each person, man or woman, for his or her permanent home through life, that shall not be subject to debt or mortgage. Our second object is: To secure to its members better industrial, social and educational conditions; and to aid our fellowmen in accomplishing the same end.

All lands purchased by and deeded to this association, and not occupied as homes will be held in common to be farmed and cultivated co-operatively by the entire association or in groups, according to the pleasure of the society.

As this is a timber country we have but a few acres of land at present cleared, and that is used as a garden for our individual families.

All industries are started by the members wishing to do so, and on any plan those starting the industry may agree upon. No member is compelled to help start or work in any industry that he does not wish to aid in starting or maintaining.

THE ONLY INDUSTRY YET ESTABLISHED IS THE CUTTING OF CORDWOOD, AND AS THIS IS VERY HARD LABOR PERSONS NOT ACCUSTOMED TO HARD WORK CAN NOT EXPECT TO MAKE BUT LITTLE.

Each person coming here must expect to put up his own house at his own expense, aided only by those who voluntarily agree to do so.

We have our private homes and private tables, but any number of families wishing to do so can unite and live communistically or in any manner they choose. They can work co-operatively with those who do not wish to live communistically and take their share of the products, or they can work communistically among themselves.

The cost of a house will vary from $20 cash, up to any amount, to suit the size of the family and taste.

A one-room house of common lumber, 14x16 feet, can be built for $20.

Lumber can be purchased at the Lakebay mill.

O. A. Verity, Sec'y.

Some writers have so confounded society with government as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants; government by our wickedness. The former promotes our happiness, positively, by uniting our affections; the latter, negatively, by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron; the last a punisher. Society, in every case, is a blessing; but government, even in its best state, is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries, by a government, which we might expect in a country without government, our calamity is heightened by reflecting that we furnish the means by which we suffer.—Thomas Paine.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joes Bay, Pierce County, State of Washington, and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select and one dollar for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.
Second: Wife or husband.
Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that ______ has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of ______ dollars, which entitles ______ to the use and occupancy for life of lot ______, block ______, as platted by the association, upon complying with the articles of agreement.

MEETINGS AND HEADQUARTERS.

International Working Men's Association's Club and Reading Room, 425 S. Ashland avenue, Chicago, is open for everybody between the hours of 9 a. m. and 10 p. m. Revolutionary literature of all kinds always on hand.

Social Science Club, Levy's Hall, 61 E. 4th street, New York City. Free lectures and discussion in English every Wednesday evening at 8 o'clock.

Group Proletariat of New York City gives Anarchist lectures Fridays at 46-52 Orchard street, and Saturdays at 21 Suffolk street.

The San Francisco (Cal.) Italian Anarchist Club meets every Saturday night at 111 Trenton street.

Anarchist Headquarters of San Francisco, 1274 Folsom street. Open every evening from 7 to 10 p. m.

The People's Union, a free discussion club, meets every Sunday evening at 176 Westminster street, Providence, R. I.

Wendell Phillips Educational Club meets every Saturday at 8 p. m. at 51 Robinson street, Providence, R. I. Pamphlets in English, German, French, Jewish and Russian languages on hand.

The New Generation, 603 South Third street, Philadelphia, Pa. Open every evening.

The Manhattan Liberal Club meets every Friday evening at 8 o'clock in the German Masonic temple, 220 E. 15th street, New York.

The Ohio Liberal Society meets every Sunday, at 7:45 p. m., at 901 Vine street, Cincinnati.

The Independent Debating Club, St. Louis, 1101-2 Market street, room 7, meets every Thursday at 8 p. m.

RADICAL PAPERS.

Solidarity, an International Review of Anarchist Communism. A semi-monthly, 50 cts. a year. Address J. H. Edelman, 50 First street, New York city.

Free Society, an exponent of Anarchist Communism, 13 Oak Grove avenue, San Francisco.

The Coming Era, a semi-monthly journal of American politics. Price 50 cents a year. Address Ross Winn, Dallas, Texas.

The New Dispensation. Monthly. 10 cents a year. Address New Dispensation, Corvallis, Oregon.

Sturmvogel, 50 First street, New York City, an Anarchist Communist paper printed in German, semi-monthly; 50 cents a year.

THE ALTRUIST is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, mutual assistance, and equal rights. It is issued by the Altruist Community, whose members hold all their property in common and decide their business affairs by their majority vote. 25 cents a year; sample copy free. Address A. Longley, 2711 Olive St., St. Louis, Mo.

"Our contract has been approved by the previous administration, and we had been in operation for several years, the last four years under the present administration, without any fault being found. The day we refused to contribute the $50 per month our mails were closed.

"I either lack the nerve longer to fight the blackmailing crowd that are eternally after every new enterprise, or I am not diplomatic enough to handle the blackmailers, as I positively refused to pay a cent to them or to anyone else [illegible] represented before the postoffice department. The result is that the postmaster general refuses to release our mail."

The Tribune says the Washington authorities answered the letter by denouncing financial promoters as not reliable, and further states that "In Washington it is admitted that while there undoubtedly had been some blackmailing, it was hard to secure good evidence."

This letter does not confirm the statement made by the Postmaster General in his report that fraud orders are never issued except after the most thorough investigation and had never been issued unjustly, a report which was made soon after the fraud orders spoken of were issued. It proves what the Guide has long asserted, that it is the department's practice to punish or kill a business before trying it. To issue an order likely to destroy a man's whole business, his fortune, and his reputation upon the request of some corrupt, ignorant, or bigoted postal inspector is the most intolerable injustice. It not only violates the spirit and the letter of the constitution, but it violates the plainest sense of fair dealing. The officials who permit it deserve not only dismissal, but sentence to long terms in prison. Some day the supreme court will wake up to the fact that the law is unconstitutional.
—Advertisers' Guide.

LETTER BOX.

J. B. E., Philadelphia, Pa.—The matter has just been received, and will have attention next week.

G. W. S., Meridian, Miss.—This paper fills all unexpired subscriptions to Discontent.

L. R., San Francisco, Cal.—Yes, I saw the article, and will reply to it soon. Meantime, remember that the success of a party does not always mean the success of the cause it claims to represent.

"When the IWW Press closed to William Z. Foster, he turned to the pages of The Agitator, Jay Fox's semi-monthly anarcho-syndicalist paper. It was published at Home, Washington from November, 1908 to November, 1912 after which it continued under the name of The Syndicalist published in Chicago under the editorship of Jay Fox and Bill Foster. The final number was September, 1913." p. 34 The Working Class Giant by Arthur Zipser.

Jay Fox and William Z. Foster were friends and comrades of Lucy Parsons until her death in 1942.

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

VOL. 2, NO. 6 HOME. (LAKEBAY P. O.) WASHINGTON. FEB. 1, 1912 WHOLE NO. 30

The Passing Show

Anarchism vs. Justice.

"Do you believe in Anarchy?" asked the prosecutor of the jurymen. Sure they didn't. If they did they wouldn't be there. They wouldn't be sitting in judgment of their fellow-men. Each would answer: "Society has not yet reached perfection, the millinium is not yet at hand; and as I demand the right to think my thoughts about improving and perfecting it, and to print them for the value they may or may not be to the rest of my fellow beings, so I demand the same right for him you have dragged here before the bar of your ancient justice.

"It is a law of nature that the old must ever be replaced by the new, that death si as necessary as birth. What is true in nature must be true in society. The present system of society is a ladder by which we climb to a more perfect system; and when we have once attained the upmost round we will then cast the ladder away and begin to build another one that will reach still higher into the realms of human perfection.

"The present order of society has reached the apex of its perfection. It is time now to cast it off and begin building the new. The fact that millions are ready with their tools to begin work, and that thousands of social architects, like the prisoner before the bar, are preparing and publishing the plans is sufficient proof of what I say.

"Judge him? No. I cannot judge him; you cannot judge him; no one can judge him. Only the future can judge him. Had he taken a copper from your pocket you might judge him by your dead mosaic rule of justice.

"But he has taken nothing from you. He has something to give you; and he does not force it upon you, either. He would save you from your ancestors, back to the primeval forests. He would deliver you from yourself. He would cloth you in the garment of liberty, put love and comradeship into your heart, and start you off on the highway of progress. By what rule of justice are you going to judge this man?

"Justice! There is no such thing as justice, in the human sense. Justice is a rule. Rules can apply only to inanimate things. You can measure a dozen planks with one rule, with equal justice to them all. But you cannot measure the acts of a dozen men by one rule. The hungry man who steals bread, and the millionaire who steals a railroad are both criminals in the eyes of blind justice, with the chances that the millionaire will be sent to the U. S. Senate, while the hungry man will go to jail.

"By whom are the jails filled if not by the poor? Are the rich, then, all angels? Do they never violate your rules of justice? Have the rich worked honest and hard for all the wealth of the world, to which they hold the title deeds? Have the poor gained all the poverty, which is theirs, by theft?

"You say it is the power and influence which wealth has that clogs the wheels of justice. I answer: I do not care what it is that clogs its wheels, the fact that they clog is the proof of my assertion that the rule of justice cannot measure human affairs.

"I have not touched the deeper, philosophical side of the question. I have not dared to take you into the depths of Biology, nor up into the realms of Psychology, where your justice would be lost before she got well started on the way. You would not understand me. You might call in an alienist and have me adjudged insane."

THE NEW SOCIAL DISEASE

One of the ugliest sores on the diseased form of this old system is the "private detective." Wherever the perniscious spy system becomes necessary, there is surely something radically wrong. The mistrust, the clash of social and economic interests that call for the services of a detective system is dangerous. It shows the system is decayed and liable to tumble over at any moment. People with ordinary regard for their health and happiness should move out. The man or woman who will continue to reside within the confines of such a system, and be content, is either a capitalist or a fool.

The vision of the rich is obscured by the mountains of wealth that surround them. A golden chain, containing an alloy of class environment and social custom, binds the rich

man in the house of capitalism. He cannot move out. He is a prisoner and must remain till the whirlwind of the Social Revolution topples the old building over upon his head. I don't blame him for letting good-as-can-be alone.

But what can I think of the fellow who has no such chains on his lanky limbs; light fed, heavy worked fellow, who has hunger to quicken his perception, but who still will not perceive? Honesty compels me to call him a fool. Compassion forbids me making it stronger. This new social disease, let me call it "spyitis," has spread with such rapidity during the last ten years that it has become a serious menace to the system it is employed to support.

Burns was acquitted of the charge of kidnaping the McNamaras. Why not? Hasn't he and his gang of scoundrels become part of the system?

Fifty Years of Progress.

Fifty years ago Ezra Hoar Haywood, a relative of Senator Hoar, printed **"The Word"** on the old press we are printing **The Agitator** on today.

There are few papers as modern as The Agitator; there are few presses as ancient as The Agitator press, which is a paradox in parenthesis.

Haywood printed the things he thought in "The Word." Being an Anarchist, what he thought did not make good reading in the Sunday school class, which was the standard of judgment in those days as it is today.

Haywood was an American who really believed in the doctrine of Free Speech and Free Press, not only as a topic for Fourth of July orations, but as a vital principle of the nation.

Naturally, a man holding this view and having vital thoughts to convey to his countrymen and women, would get into trouble with the powers that be.

Every new thought that comes into the world hits some people awfully hard. Haywood's ideas on the relations of the sexes and sociology in general struck with steam hammer force upon the heads of his fellow New Englanders. They haled him before the bar of justiee and most unjustly imprisoned him. The punishment strengthened his views, and made him feel all the more the necessity for their adoption.

If someone told him then that half a century later men would still be persecuted for propagating new ideas, he would not have believed it. Nobody but a pronounced pessimist would have believed it. And he would believe it more as a matter of consistency to principle than as one of human insight. I would not have believed it, but I believe it now.

Like Haywood, the experience is not going to teach me anything except the need for more and more agitators.

Free Speech in Aberdeen.

There is more Freedom in the city of Aberdeen, Wash., today than ever in its history. The city of the pick handle brigade, that "cleaned up" the I. W. W. The city whose respectable citizens became voluntary police and drove working men into the swamps with a "God help you if you return." The city that said: "Direct Actionists! We'll give you direct action. We'll hand you a few in that line." And they did.

But the deported actionist did not forget his philosophy. He came back direct; and he was ten where he formerly was one, while the stiff collared stiffs became less.

Then the stiff collared stiff said to the blanket stiff: "Let's quit this most unladylike altercation. Let us reason together. There are the street corners, spiel."

The moral of this true story is: Nothing will drive a capitalist to reason half so quickly as a shortage of pick handles.

Preparing For What?

The Capitalists, thru their government at Washington, D. C., are making further preparations for war upon the workers. A bill is before congress providing for the payment of state military men by the Federal Government.

This is an extra inducement for fool workmen to join the military, and be trained in the brutal art of killing their fellow workers.

One of the most amusing incidents in connection with the trial, if the effort had been honest, was the attempt of the prosecutor to go to the law book for a definition of Anarchism. The judge did not allow him—I wish he had. It was the effect of the attempt, on the jury, the chap was after.

Hair-splitting economists will not call it slavery, because the slaves has the alternative of starving. By the same kind of sophistry the factory lords are not held responsible for the lives of the workers whom they felonously sacrificed on the alter of greed.

JAY FOX.

"If labor should invoke as a law 'an eye for an eye, and a tooth for a tooth,' the world would have a deluge of human blood without a saving mark or a Mount Ararat, with numerous Caesar's columns to mark the final landings."—O. A. Tveitmoe.

STUDIES IN SCARLET

It is incumbent upon us to clear some obscure points regarding the educational problem. In the performance of this task individuals and institutions have struggled in vain. We say struggled in vain because the educational problem perpetuates itself with time and remains forever unsolved.

The truth of the matter is that when we speak of this question, we must necessarily include all human and social factors that bear directly upon it. The tyrants of every age, the clergy of every denomination, the philosophers of every school of thought have attempted to solve this important question in order to safeguard their own interests, or to render its benefits acceptable to ruling classes.

That past methods of education have been proven to be fallacious and conducive to most deleterious results—as they start from false premises—every mind that is not steeped in prejudice, or stunted by official curriculum will readily admit.

Our aim is not, then, to reach its final solution, but to study it by inductive and scientific methods. Let us clear some of these obscure points: To whom does the child belong? This question may sound strange and rather queer, but it is nevertheless fundamental. How can we expect to educate the child if we have not yet agreed as to where to begin?

The answers to this question would be as numerous and conflicting as the different political, religious and moral ideas that are now struggling for supremacy in the field of human endeavor. To whom does he belong?

To God, says the clergy, whose mission is to prepare human souls to die and not to live. He belongs to the nation, shout the politicians and patriots while they are busily engaged in fostering conditions whereby they get the lion's share of all good things of life. He belongs to us who are responsible for his coming into this world, protest loudly his parents.

These answers render us somewhat perplexed and doubtful. For it seems that instead of questioning the more or less legitimate owners of the child, we inspired by libertarian sentiments, feel obliged to

The tender human plant from its first manifestations of physio-psychological life tends to assert its individuality in contrast with the world surrounding him. The old-style system of education was based solely upon the endeavor to adapt the child's rebellious nature to its environment. In his infancy he is fettered by his mother's admonishments—and these not always based upon moral suasion—then during his life he is forced, through devious channels of restrictions, the prevalent religious, moral and political formulas. The child's eternal "why?" is ignored or else appeased with distorted or ludicrous replies. His desire to investigate, to examine, to compare, to analyze, is considered rank impertinence and audacity on his part.

And the more these coercive methods are found successful in stunting and atrophying the child's natural inclinations, they are applied with greater skill and greater tenacity. History has proven that the most artful tyrants of our adolescent humanity were "teachers" and "educators."

Social slavery and privilege were made possible, fostered through the ages, because they had their inception in cowing down the youngsters' free spirits. When in the course of evolution the Pagan era ushered in its successor, the Christian era, this deleterious mission became not only essentially logical, but fatally necessary.

Do not the believers in God tell us that man is born with the germ of sin engendered in his breast and that he can only cleanse himself by sacrifice and by humble subjection to the dictums of our creator? Their moral teachings imply an heroic effort on the part of we sinners to struggle against the sins inherited from our forefather, Adam, in order that we be rewarded with an hypothetical paradise in the great beyond.

Education based upon these false principles cannot differ essentially from that imparted by the clergy during the Dark Ages. Secular and official education has not advanced one iota from that stage.

Let us not be surprised then if, despite all the precious conquests of modern thought, despite the development of pedagogic science and positive knowledge of physio-psychological manifestation in our children, that methods have not changed.

The rich, as "pillars of society," require schools that sanction and tend to perpetuate economic and intellectual exploitation; they require a system of education that imparts sufficient knowledge as to render the worker a more efficient factor to correspond with modern exigencies of technical production. It demands schools that can direct intelligence, and spirit in harmony with its own ideals and sanctioning their privileges.

The ruling classes in the educational field cannot but follow the beaten path of past Christian domination. Every effort to proceed by different avenues—the absolute consideration of the child's individuality—would undermine the very structure of society.

And it is but consistent and logical for the upper classes to protest—even in drastic form—against all forms of modern education. Ferrer's case will serve as an example.

For they well know that the day society will recognize the principle that the child belongs to himself—the old social edifice will crumble!

R. DUMONT.

INNOCENT I. W. W. MEN TO BE RAILROADED

Tirso de la Toba was kidnaped near Holtville, Cal., and taken across the line to Mexicali and two American officials were the kidnapers.

He was taken without any warrant or extradition papers. We appealed to the county officers and the governor, but without results.

The Mexican Rurales started with him to Ensenada to be shot. When nearly there he escaped and, after wandering for three days in the mountains without food or water, he finally made his way back to Holtville.

Toba was a member of the Mexican liberal party and fought with the insurrectos in Lower California last winter.

We soon learned that Mexico had offered a reward of $100 for privates and $500 for officers in the late insurrection.

As many I. W. W. men fought in Mexico last winter, all I. W. W. men were classed as insurrectos.

be quietly captured on this side the line it made no difference. The number who have been taken to Mexico will probably never be known. Among others, Mrs. Isabel Furas, a member of the I. W. W., was taken.

THE AGITATOR

Issued twice a month, on the first and fifteenth, by THE AGITATOR Publishing Association from its printing office in Home, Wash.

Entered at the postoffice at Lakebay, Wash., as Second Class Matter

Subscription, One Dollar a Year.
Two copies to one address $1 50.

Address all communications and make all money orders payable to THE AGITATOR, Lakebay, Wash.

Articles for publication should be written LEGIBLY on one side of the paper only.

THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Thaut makes everything fit for use. The vocabulary of an omniscient man would embrace words and images excluded from polite conversation.—Emerson

CIVILIZATION, A GILDED LIE.

(Based on a talk delivered at the Ferrer memorial meeting in Seattle, Oct. 15th, 1911.)

We hear a great deal of talk nowadays about the "glories" of our modern civilization, with its marvelous inventions and discoveries. I want to say to you that modern society is a glorious lie. It is an infamous frameup against the great mass of mankind. Modern civilization is a base corporation organized for the purpose of exploiting the working class.

Modern civilization is based upon a colossal wrong, a wrong so gigantic and so deeply interwoven into every fiber of our institutions that nothing short of a complete revolution in every department of life will ever eradicate it.

Modern civilization is hideous because it is based upon a gigantic wrong. It rests upon human slavery.

Formerly slavery consisted in the ownership of the individual, with absolute right of life and death. The slave was chained and guarded and whipped much as children are today.

But the genius of modern civilization has produced a new and more polished form which consists merely in the ownership of the means by which the individual lives. This is the most subtle and dangerous form slavery has ever assumed; for, the chains not being visably attached to his limbs, the modern wage slave is deluded into the belief that he is free.

His freedom is that of the convict lose in a prison yard. The prisoner may wander about, but he cannot escape. The prison wall surrounds him. So the wage slave is surrounded by the prison wall of capitalism. He cannot escape. Wherever he goes the sign: "Private Property; Keep Off" confronts him. He may starve in Freedom; but if he wishes to live he must sell himself to the owners of the land and factories.

Modern civilization calls it "making a contract." But that is just one of its gilded lies. A contract can only be made between equals. A hungry man, the husband and father of a hungry wife and children, is far from being the equal of a millionaire captain of industry. The only "contract" a hungry man can make is simply to accept the terms offered him. He cannot wait to barter, he must sign or starve, and be glad of the chance to work even on the employer's terms.

A few men steal the earth and all thereon, and permit us to live upon it only on condition that he give them two-thirds of our labor product. And to further humiliate us and rob us of the dignity which manhood demands, we are expected to be grateful for the privilege of being robbed.

Such is the irony of our much vaunted civilization; and thus are the masses of mankind enslaved while falsely believing themselves free.

How are these masses of wage slaves to be educated so they can win real freedom; a freedom that will enable them to live without paying tribute to mammon, without begging a master for a chance to work.

There is no lack of knowledge in the world. The libraries are stacked with it. The scientists are piling up fact upon fact, discovery upon discovery.

They have solved the problem of production, but the masters of life, the rich, have usurped the inventions and discoveries, and instead of being a benefit to the people they are being used to further enslave them.

They have solved the problem of the gods, yet the priests are grafting in the same old way. What school is teaching the young the evidence of Evolution? Where are the children being taught that God is the figment of a primitive imagination, the dream of a hairy savage? Who dares tell the youth of our cultured civilization that a Hottentot's idea of the origin of the universe is of less value than that of Darwin and Spencer?

Who would imagine that in the twentieth century a man would be convicted and shot to death for teaching that self-evident fact? Yet such was the fate of Francisco Ferrer. Of course, another charge was trumped up against him.

To convict a man by court martial and shoot him for the mere act of organizing schools to teach the children of the working class the truth would not look well in the eyes of the world. But, according to the doctrine of the Roman Church, there is no greater crime. So

the father of the Modern School, the organizer of 95 schools in Spain, the man who put his fortune, his talents, his life into the work of rational education was murdered.

The cunning priests devised the scheme. "He was the leader of revolt," they cried, and the servile state executed the crime. For the church and state must stand together till they fall together under the chariot wheels of the coming Social Revolution.

Of course, this all happened in far off, degenerate Spain. But what of our own young America, the most loud-mouthed booster of the gilded lie? What has it done to earn the distinction of being more "advanced?" True, we haven't taken the life of any great teacher of the young, for the very good reason, perhaps, that we have not produced one. But we have had some great teachers of the old among us, and the monument in Chicago tells the pathetic story of how they fared in our "civilized" hands. Civilization fairly foams in its laudation of "education." But it lies again. It hates education when education really educates. Modern state education does not educate. It trains and molds and pares and trims the minds of the unfortunate children who are forced to submit to the tortuous operation. It crams them with dates and data about the blood-spilling "heros" of history, but never a word about the workers. It glorifies things as they are, and godifies the grafting politicians of the past. It paralizes the mind with the virus of Patriotism. It teaches "my country, right or wrong." It waves the flag above the school house and teaches the youth to worship it. It prepares the workers' children for the factory and the army, some to slave and others to kill them if they rebel against their slavery.

This is the truth, and it cannot be denied.

Then the question is: Do we want something better? Most emphatically, Yes. We want a school that will teach the truth about everything; nothing more, nothing less. A school where no subject will be tabooed. A school where science, not sophistery, will be taught; where no fetish rag will obscure the child's view of the heavens and confine the scope of its humanity within the radius of imaginary geographical lines. An education that will teach the children how to think. Such an education Ferrer taught, and died for his daring deed, and the gilded lie is exposed.

Ferrer has gone to join the grand army of martyrs to the cause of truth, but the Modern School lives on, and were he to rise from the dead today and see the impetus his martyrdom has given to the cause of rational education, he would return to his grave with joy.

J. F.

"SOCIALISM" AND DIRECT ACTION

It is obvious that the position taken by William D. Haywood, inside the Socialist party, must have consequences of the most far-reaching importance, for his Cooper Union speech came at precisely the right psychological moment and raised an essentially fundamental issue that has been struggling for expression this long time past. It is imperative, if we are to play an intelligent part in the great social movement, that we should make up our minds on the question of obeying or disobeying, at our individual judgment, the laws that uphold the social structure we profess to be attacking. But it is still more imperative that we decide between the often conflicting claims of individualism and collectivism, personal and mass action. Perhaps unconsciously Haywood's action has opened up that vast question and launched us on an investigation of the comparative efficacy of personal and mass revolt. I do not know that the question has ever been exhaustively examined, and have thought for a long time past that such an examination would produce startlingly unexpected results, much in favor of individual initiative. It opens up the whole problem of the helplessness of the collectivity, the inefficacy of alleged labor legislation. Napoleon's celebrated saying to the effect that while men as individuals are sensible enough, when massed they are lunatics. He added that it was this which supplied the clue to nearly all the riddles of history.

* * *

Of course, the regulation Socialists are furious with Haywood, for their political program excludes all but mass action. The "New Yorker Volkszeitung," as official thunderer for the dyed-in-the-wool German element, which thinks in military patterns, states straight out that he spoke, "not as a revolutionary Socialist, but as a pure and simple Anarchist," and laments the fact that he has not spent more time in studying the movement "in the Germanic countries—in Scandinavia and Germany." This of itself raises a most serious question as to which there must be many conflicting opinions. My own is that, considering the development of industry in Germany and the enormous quantities of goods produced by the average German worker, he is robbed more than is any workingman in Europe. I am also confident that he is more under the heel of militarism and more submissive to authority than are the South European nationalities, against whose tactics the "New Yorker Volkszeitung" inveighs, and for these reasons I believe that the Social-Democratic party has been to him the cruellest of step-mothers, being like the witches in "Macbeth," who "keep the promise to the ear and break it to the heart." That, of course, is only the opinion of a biased Anarchist, although he thinks he has had considerable experience with German Socialism and knows something of conditions in the Fatherland. The point is that the question is one that can be determined by investigation, and that it should be so determined.

* * *

Far more significant than the Volkszeitung article is the opinion on Haywood and Bohn's book, "Industrial Socialism," written recently by the late Karl Kautsky at the request of Louis Sarzai. Kautsky condemned the book, mainly on the ground that "the main weapon of the proletariat is its large numbers"

Under these circumstances there was only one thing to do, and that was for every I. W. W. man who could do so to arm himself, which was done. On the 23rd of December the sheriff and his deputies presented themselves at the I. W. W. hall at Holtville and ordered them to give up any arms in their possession. They flatly refused. He then told the boys he would get them. The boys were armed with pistols, and they knew it would be an easy matter for the sheriff and a posse armed with long range, high power rifles to get them, so that night they quietly left, hoping to make their escape out of the valley. The news of their departure was immediately communicated to the sheriff and he began telepnoning. Up to date twelve have been caught and lodged in the county jail. Every means will be used to railroad them to the penitentiary for a long term.

On the last night of the old year, the hall at Holtville being completed deserted, but containing all their furniture and library, was burned by a mob of brave and respected citizens.

If money can be raised to give these men as fair a trial as possible in a capitalist court, they stand a chance of getting free.

Fellow Workers, can we allow these men to be railroaded for the lack of money?

Give what you can. If you can't give dollars, give nickels and dimes.

Please send all funds to Peter C. Blane, Box 485, Brawley, Calif.

Yours for Industrial Freedom,

LOCAL 439.

C. L. JAMES' "VINDICATION OF ANARCHISM"

One of the greatest necessities of the present time in the Anarchist movement is a text book on Anarchism, a book which can be given to a student as a standard authority, which treats the subject fully and completely. Such a work is C. L. James' "Vindication of Anarchism." This is a really great work, and does for Anarchism what Marx did for Socialism in his "Capital." It gives Anarchism a basis and philosophy. It traces the origins of religious, political and economic authority, and evolves the Anarchist conclusion by the inductive method after a strictly scientific investigation of the facts. James was a profound scholar and possessed great literary ability.

This is a book which every comrade should possess for his own instruction, and for the purpose of propaganda work. Anarchists have a great need of such a book as this.

An effort is being made to get this work out in book form, and the undersigned ask for your assistance in this task. Send us one advance order for the book, at $1 each; send us the names of others who may be interested; and also, if possible, advance us a small loan of from $1 up, which will be returned as soon as the book is out and the sales reach 600 copies.

HARRY KELLY.

ABE ISAAK, Jr., Secretary.
965 Simpson Street, New York, N. Y.

I cannot emphasize too strongly the importance of putting this book in print. Its great value lies in its consideration of facts in social evolution quite overlooked by other sociologists. It opens up a new field for investigation. It sheds new light on the burning question of the hour. It is the historical basis for direct action. Send in a dollar and get "the reason" for Industrialism as against politics.

Some time ago Comrade Natasha Notk... collected $19. for the publication of this book. She has turned said ... esent committee. I. F.

THE EDITOR'S DEFENCE

The Editor of this paper has been convicted on the charge of "encouraging disrespect for the law". If this verdict is allowed to stand every radical paper in the State will be at the absolute mercy of the prosecutors, and may be thrown into jail at any moment.

The interest of free speech demands that this case be appealed, and we urge that you subscribe to this fund.

The Free Speech League.

NATHAN LEVIN, Treas. Home, Lakebay, Wash.

Leonard D. ...

Harry Block, 50

THE AGITATOR

Financial Report For January

Receipts, (subscriptions, etc.,)		$87.30
EXPENSES		
Jay Fox, wages,	$40.00	
R. G. Faler & Co., linotype,	17.60	
Standard Paper Co.,	11.15	
American Type Founders, gauge pins,	40	
Total		$69.15
Deficit, January First,	$31.73	
Deficit, February First,		$13.58

RECEIPTS

Seattle Ball, on account, $50. Block, $6. Lang, Vose, Schultze, Enstrom, Sawdon, Gentis, Brown, Local 84, I. W. W., Local 380, I. W. W, each $1. Penhollow, 50c.

AT HOME.

In the case of Adrian Wilbers, charged with nude bathing in Home, the jury disagreed. This is the second trial of Wilbers, and the prosecutors have already spent over $500 of the people's money trying to "get him." How long will the people stand this? But "the people is an ass of muddy brain," and every faker with an oily tongue can stick them up for the price to further their private schemes.

On Saturday evening, February 2nd, there will be a social and dance in Liberty Hall, Home. The profits will go into the Defense Fund.

"Jay Fox, editor of The Agitator, Home Colony, has been convicted of 'encouraging disrespect for law' in an editorial contained in his paper last July. It seems to us that things happen every day which would cause the average man to have contempt for some parts of the law, not to speak of disrespect."—The Coal Digger.

THE AGITATOR

Issued twice a month, on the first and fifteenth, by THE AGITATOR Publishing Association from its printing office in Home, Wash.

Entered at the postoffice at Lakebay, Wash., as Second Class Matter

Subscription. One Dollar a Year.
Two copies to one address $1.50.

Address all communications and make all money orders payable to THE AGITATOR, Lakebay, Wash.

Articles for publication should be written LEGIBLY on one side of the paper only.

THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Who will not fight for Freedom is worthy only to be a slave.

THE MEXICAN REVOLUTION.

Our "first socialist congressman" told his fellow paracites that the Mexican Revolutionists are Bandids; following which the Junta was raided and Madero's troops given free passage over U. S. soil, on their way to the suppression of the Revolution. Social-democracy, thy name is TRAITOR.

The Mexican Revolution is facing its foes on both sides of the line with the couragous gallantry that wins.

I quote from a letter by Magon to M. H. Wooley, sec. N. Y. Mexican Revolutionary Conference, which shows the real cause of the Revolution and the traitor, Madero's alliance with the capitalist of Mexico and the U.S.

"The causes that in the United States and European countries have gradually produced the slums, the overflowing prisons and all the mass of misery that accompanies modern life, have operated in Mexico with the swiftness of a cyclone. Within a few short years capitalism has swept our country from beneath our feet and left the great mass of the Mexican people homeless and helpless.

Now, after years of preparation, in the course of which our leaders have been executed and sent to prison by the hundreds, we have had a revolution. From the Rio Grande to the Central Mexico boundary my people have fought desperately to regain possession of their lands and those economic liberties without which a life worth living cannot be sustained. At immence sacrifice of life they have triumphed, from one end of the country to the other, and now they are being cheated of the fruit of their victory.

Will Madero help the people to get back their lands? The Standard Oil concessions cover a seventh of my country. Two Los Angles men own a sea frontage of over 400 miles in length. Everywhere the country on and from which the Mexican must live has been gobbled up by domestic and foreign financiers. Will madero help the Mexicans to get back their own?

We know he will not. We know that the most he promises are better conducted elections, better schools, a more honest administration—the sort of promises with which Diaz deluged us.

Futhermore, he himself has declared publicly that his administration will welcome foreign capital; from the moment when Juarez was taken his headquarters notoriously swarmed with concession hunters; he has put at the head of the temporary goverment the most detested of the financial magnates who surrounded Diaz; his own brother has stated most frankly that at every step Limantour and the money power of the United States and Europe were consulted.

Obviouly Madero will not help the people to recover the heritage of which they have been robbed. . . . He who yesterday was himself an armed rebel has executed scores of our members under the pretext that they were bandits; uniting his own forces with those of the late government he has waged against us a war of extermination; he has set the machinery of law at work for our complete destruction. Last week my own brother who is a prominent attorney of Mexico City and does not pretend to be a revolutionist, visited me in Los Angles, having been sent by Madero to induce me to give up the fight. I refused and the arrest of the Junta of the Mexican Liberal Party followed.

Madero had the support of the monied power of the world, rebel tho he was. He had the support of the United States army, the officers of which feted him after the fall of Juarez. All the assistance that money and influence could give him was at his command, regardless of national boundaries. For he had made his peace with the money power.

How different it is with us! Because we stand for the people; because we wish to see them in possession of the necessaries of life and do not want them cheated with fine words; because we insist that their blood and hardwon, inexpressibly hard-won earning, must not be spent in vain; because we will not give up their cause we find ourselves again in prison, in prison unquestionably af part of the concerted effort to break up the one movement that seriously threatens the money power in Mexico and promises to lift the massis out of the unspeakable misery into which plutocracy has plunged them.

How, can we help fighting on? How so long as we retain a vestige of honor and self-respect, CAN we give up the ship? And why should we think for one moment of surrender when we know we are struggling for what the masses passionately desire and for which, thus far, they have fought so successfully?

It is not as a Mexican that I appeal to you and to your meeting. It is as one of the world-wide army of the disinherited, whose cause is always and everywhere the same. It is because we are standing firm and true; it is because our success means the strengthening at all points of the forces that are working so heroically for industrial emancipation and the abolition of poverty;it is because of these things that I appeal,and appeal with confidence." RICARDO FLORES MAGON.

THE NUDE AND THE PRUDES

Clothing was made to protect the body, not to hide it. The mind that associates impurity with the human body is itself impure. To the humanitarian, the idealist, the human body is divine, "the dwelling place of the soul," as the old poets sang.

To the coarse, half civilized barbarian, steeped in a mixture of superstition and sensualism, the sight of a nude body suggests no higher thoughts, no nobler feelings than those which the sight of one animal of the lower order of creation produces in another.

The vulgar mind sees its own reflection in everything it views. Polution cannot escape from polution, and the poluted mind that sees its own reflection in the nude body of a fellow being, and arises in early morning to enjoy the vulgar feast, and then calls on the law to punish the innocent victims whose clean bodies aroused the savage instincts, is not fit company for civilized people, and should be avoided.

These reflections are based on an unfortunate occurrance that took place recently in Home.

Home is a community of free spirits, who came out into the woods to escape the poluted atmosphere of priest-ridden, conventional society. One of the liberties enjoyed by Homeites was the privilege to bathe in evening dress, or with merely the clothes nature gave them, just as they chose.

No one went rubbernecking to see which suit a person wore, who sought the purifying waters of the bay. Surely it was nobody's business. All were sufficiently pure minded to see no vulgarity, no suggestion of anything vile or indecent in the thought or the sight of nature's masterpiece uncovered.

But eventually a few prudes got into the community and proceeded in the brutal, unneighborly way of the outside world to suppress the people's freedom. They had four persons arrested on the charge of "indecent exposure." One woman, the mother of two small children, was sent to jail. The one man arrested will also serve a term in prison. And the perpetrators of this vile action wonder why they are being boycotted.

The well-merited indignation of the people has been aroused. Their liberty has been attacked. The first step in the way of subjecting the community to all the persecution of the outside has been taken. If this was let go without resistance the progress of the prudes would be easy.

But the foolish people who came to live among us only because they found they could take advantage of our co-operation and buy goods cheaper here than elsewhere, have found they got into a hornet's nest.

Two of the stores have refused to trade with them and the members avoid them in every way.

To be sure, not all have been brought to see the importance of the situation. But the propaganda of those who do, will go on, and the matter of avoiding these enemies in our midst will be pushed to the end.

The lines will be drawn and those who profess to believe in freedom will be put to the test of practice.

There is no possible grounds on which a libertarian can escape taking part in this effort to protect the freedom of Home. There is no half way. Those who refuse to aid the defense is aiding the other side. For those who want liberty and will not fight for it are parasites and do not deserve freedom. Those who are indifferent to the invasion, who can see an innocent woman torn from the side of her children and packed off to jail and are not moved to action, can not be counted among the rebels of authority. Their place is with the enemy.

The boycot will be pushed until these invaders will come to see the brutal mistake of their action, and so inform the people.

This subject will receive further consideration in future numbers. J. F.

A NEW PHILOSOPHY OF THE UNIVERSE

Will the Roman Church get and keep the control of the American labor unions? To that important question, raised in a recent number of The Agitator, a European comrade will venture to give an answer.

We know full well that, day after day, piety is declining all over Europe. Being interested now in the every day struggle for bread, leisure and liberty, far more than in the hope of an hypothetical, unapproachable paradise, the modern wage-slave here sems to understand more and more clearly that the joys which make existence worthy to be lived are to be conquered only by himself, during his lifetime. If there is an Eden to be reached elsewhere, does he think it will be reached through a universal effort of solidarity between the oppressed and exploited of all countries? That is to say, an Earthly Paradise may be created by Mankind in a very near future, and perpetuate itself by the mere virtue of the fraternal entente of its members, up to the day when, for some physical or cosmic cause, the last human being will have disappeared from the surface of our planet.

There are plenty of reasons for us to suppose that such rapid waning of the religious faith will take place among the American workers with the irresistible fatality of a natural phenomenon. In a report of the Pittsbury Survey, which had been issued in charities three years ago, one of the surveyors intimated that, notwithstanding the fact that the new immigrant from south-eastern Europe was so prone to spend his money in building churches and attending offices, the priests were on the way to lose their grasp on them, because they did not understand in the least the needs and re-

Strawberry Time
Spring 1909



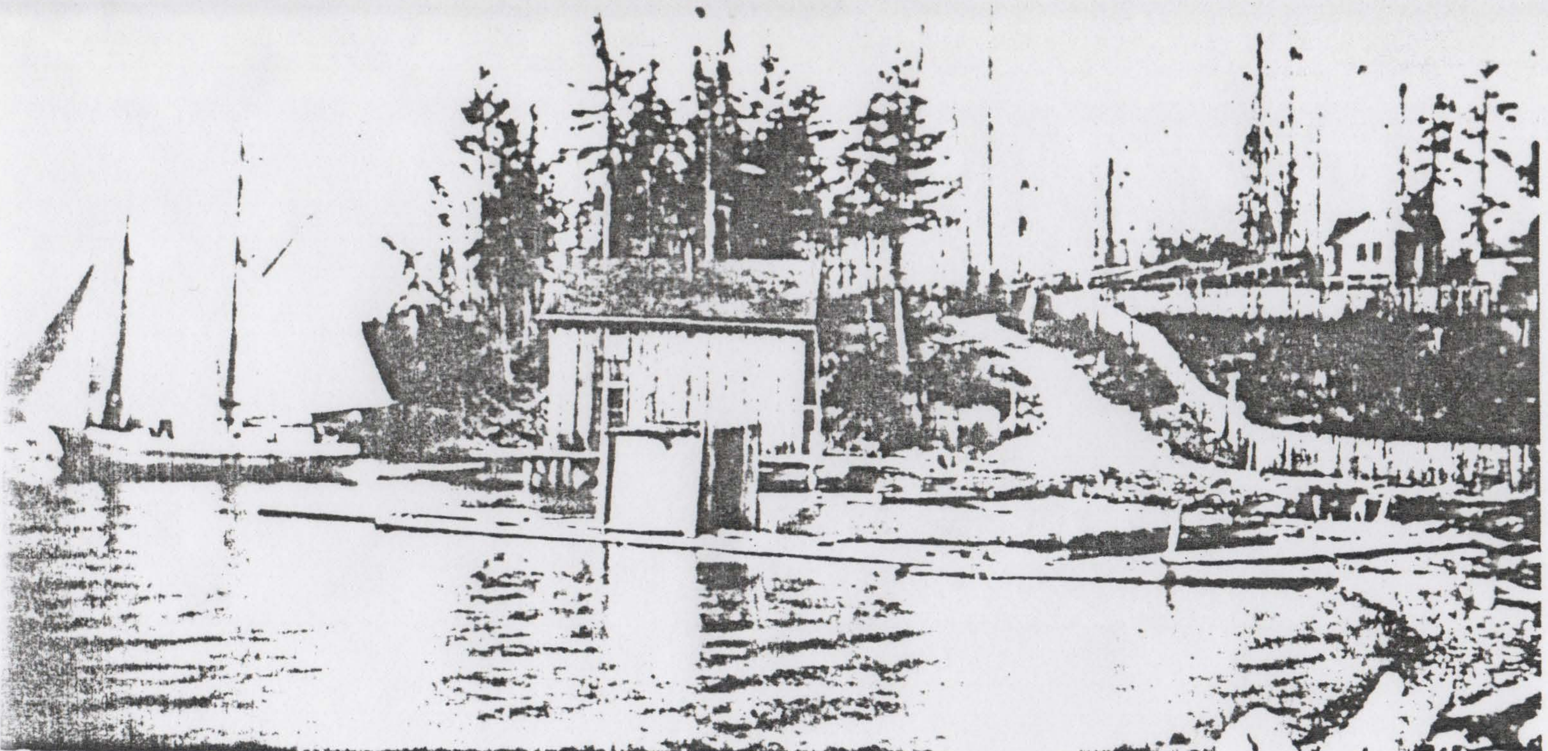


Nettie Mueller Jessie Brewster Kingsmill Commander George Woolsey Mr & Mrs Mullen

Penhallow Ben Quet Henry Hansen

Fannie Hansen Woolsey


Home Colony

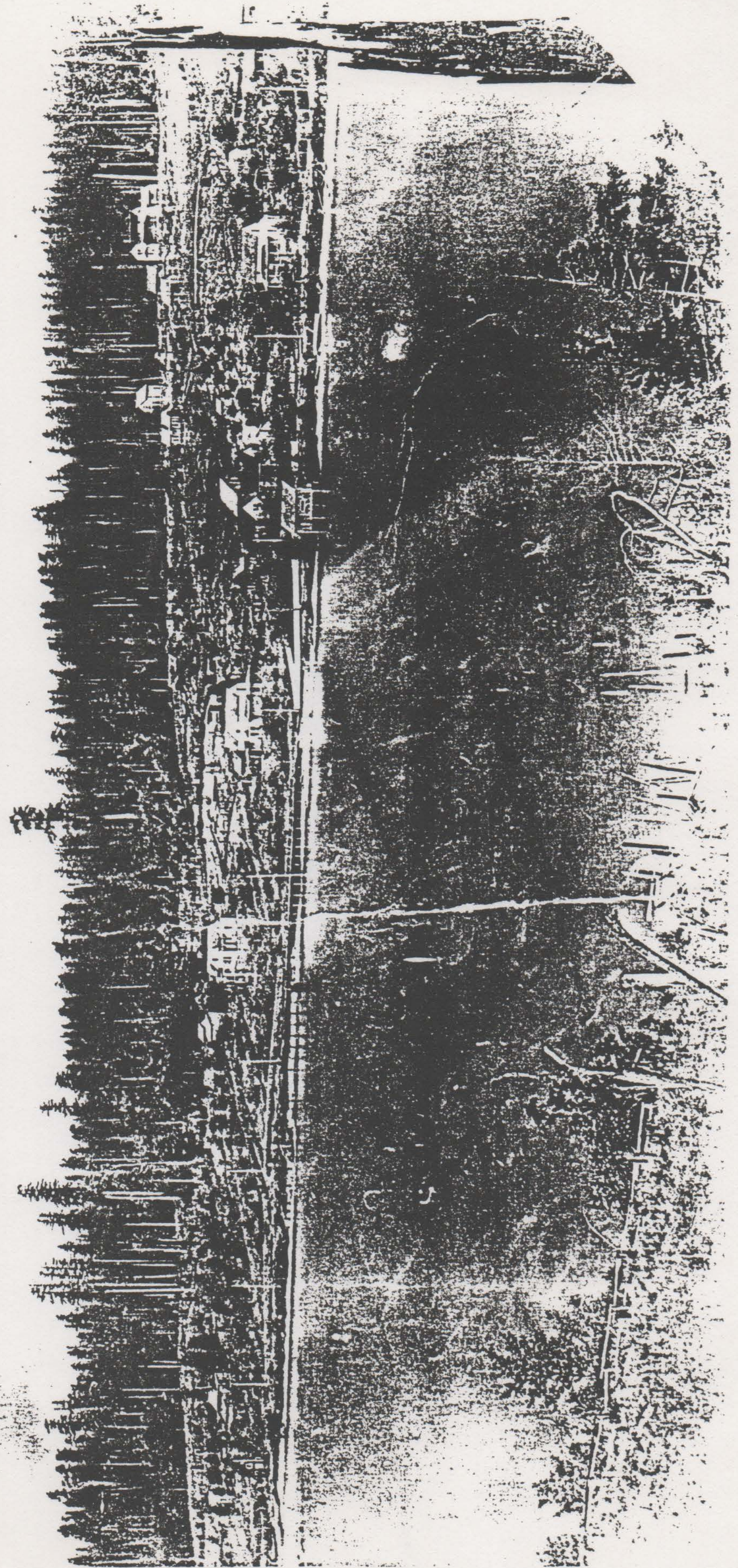


Freeland Colony store, with the *Bessie B.* alongshore (Photo courtesy of University of Washington Libraries)

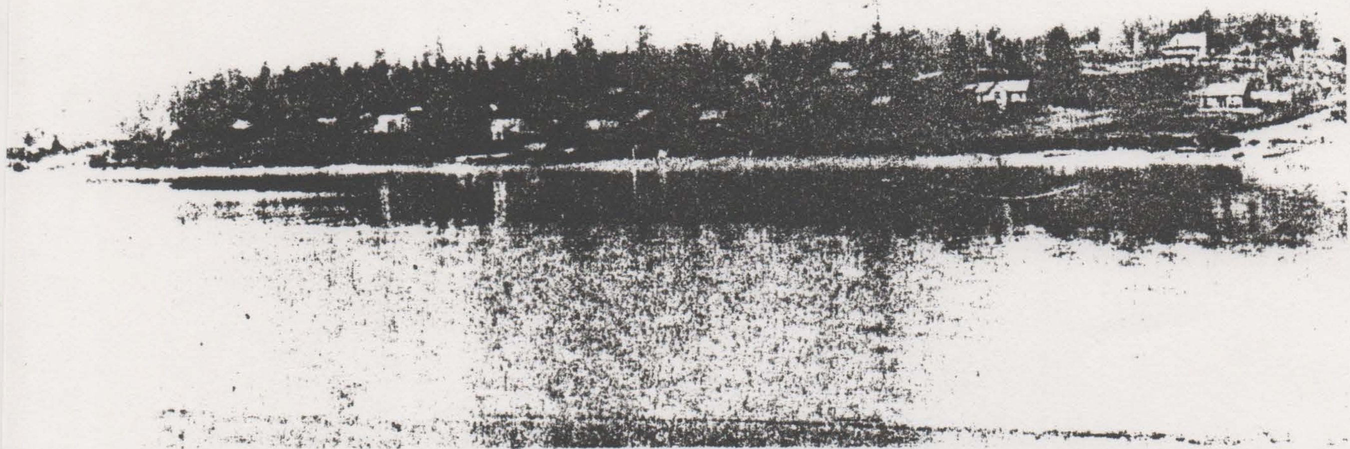

Home Colony



Home Colony, showing fenced plots of land and members' houses (Photo courtesy of University of Washington Libraries)



Home ©1904



Home © 1904



Glennis school
Sec 22, Twsp. 17N R4E.
north of Eatonville, WA
circa 1900

The village from which Home's founders came in 1896





Abraham + Rose (Gordon) Cohen [illegible]

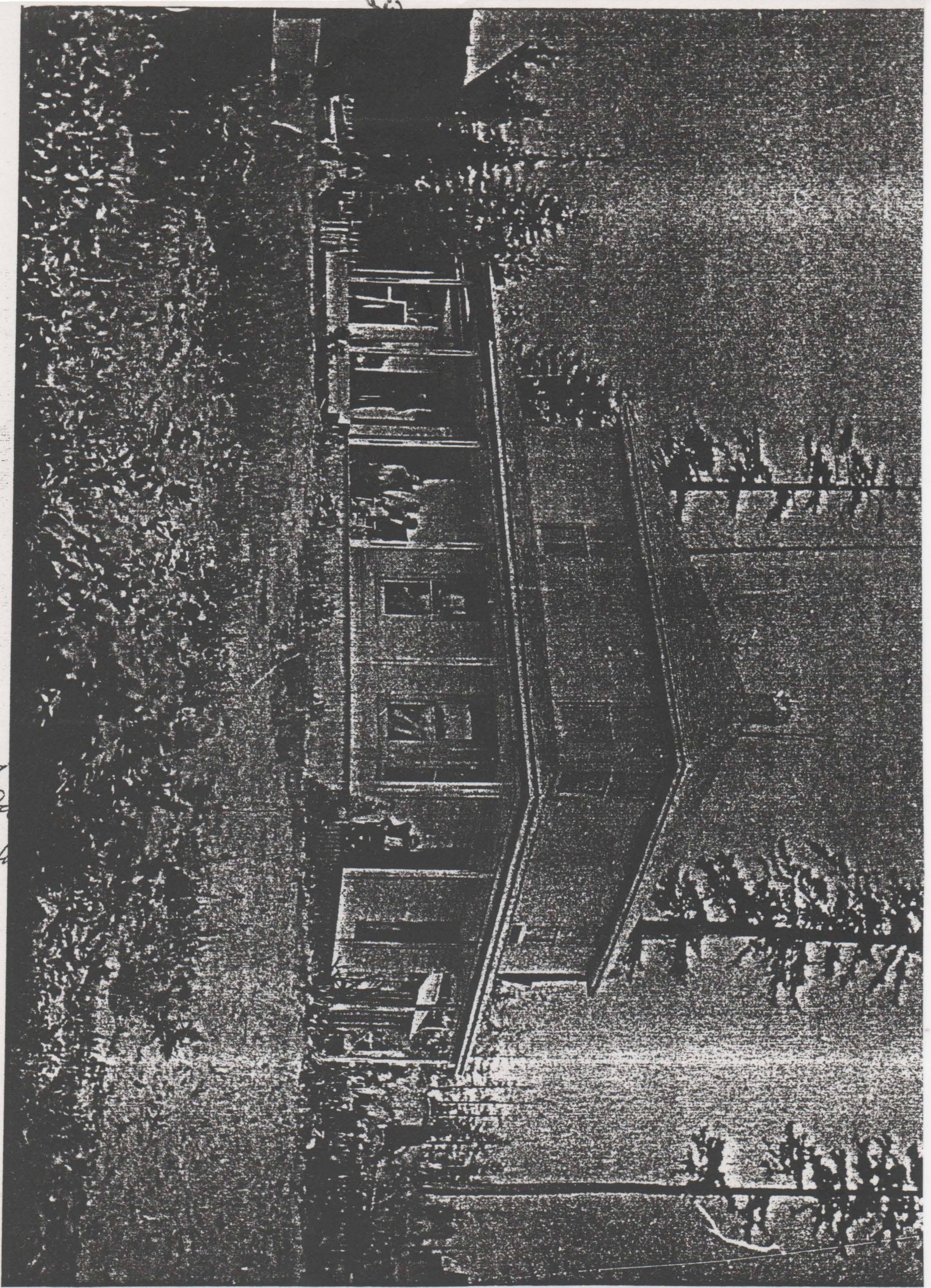
Grandparents of

Carol Van [illegible] Wright

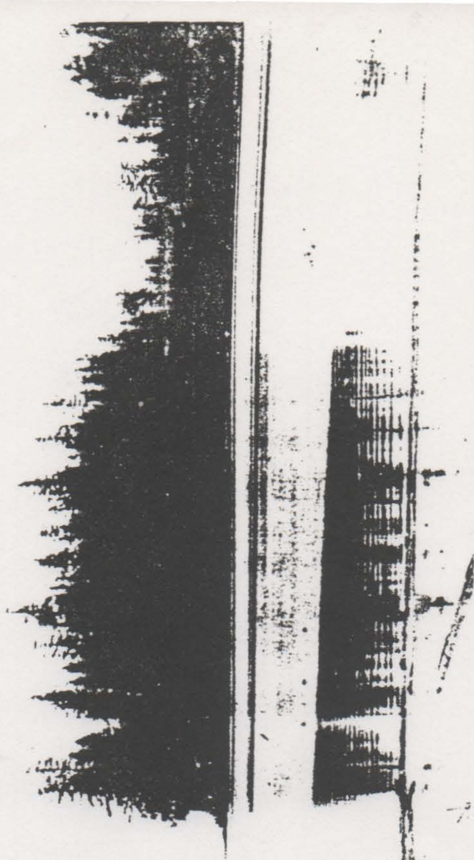
visited Home in 1990 summer

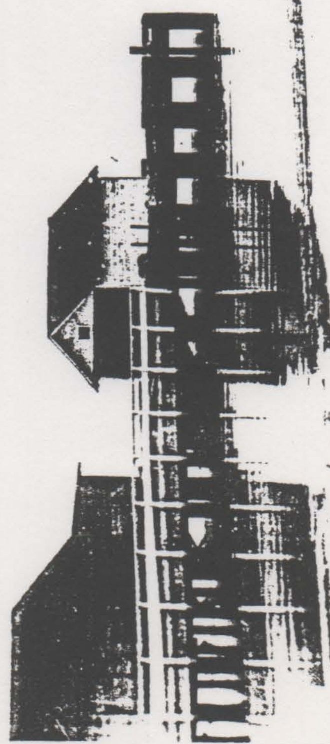


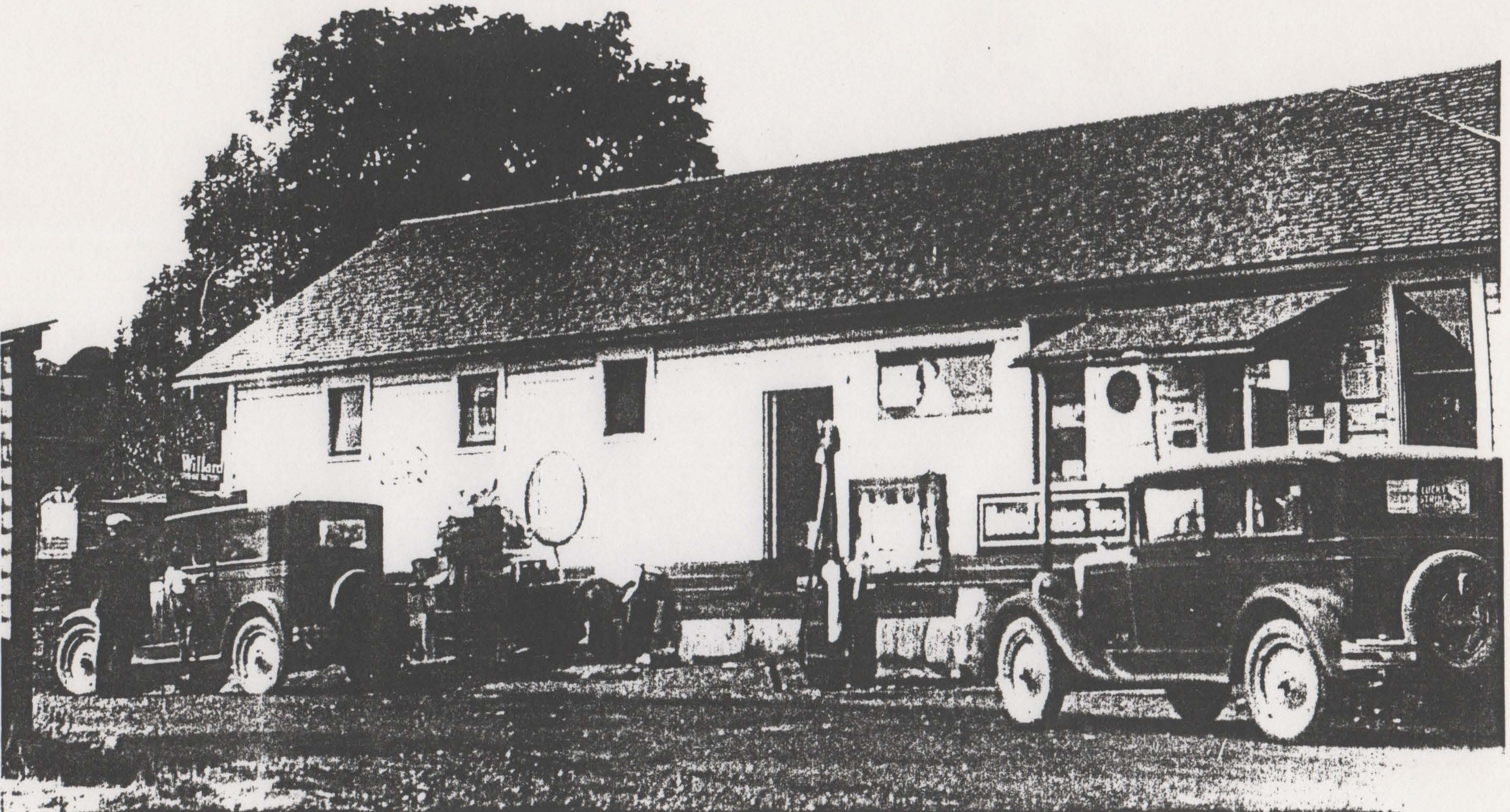
1904 Typhoon at The dock










Willard

